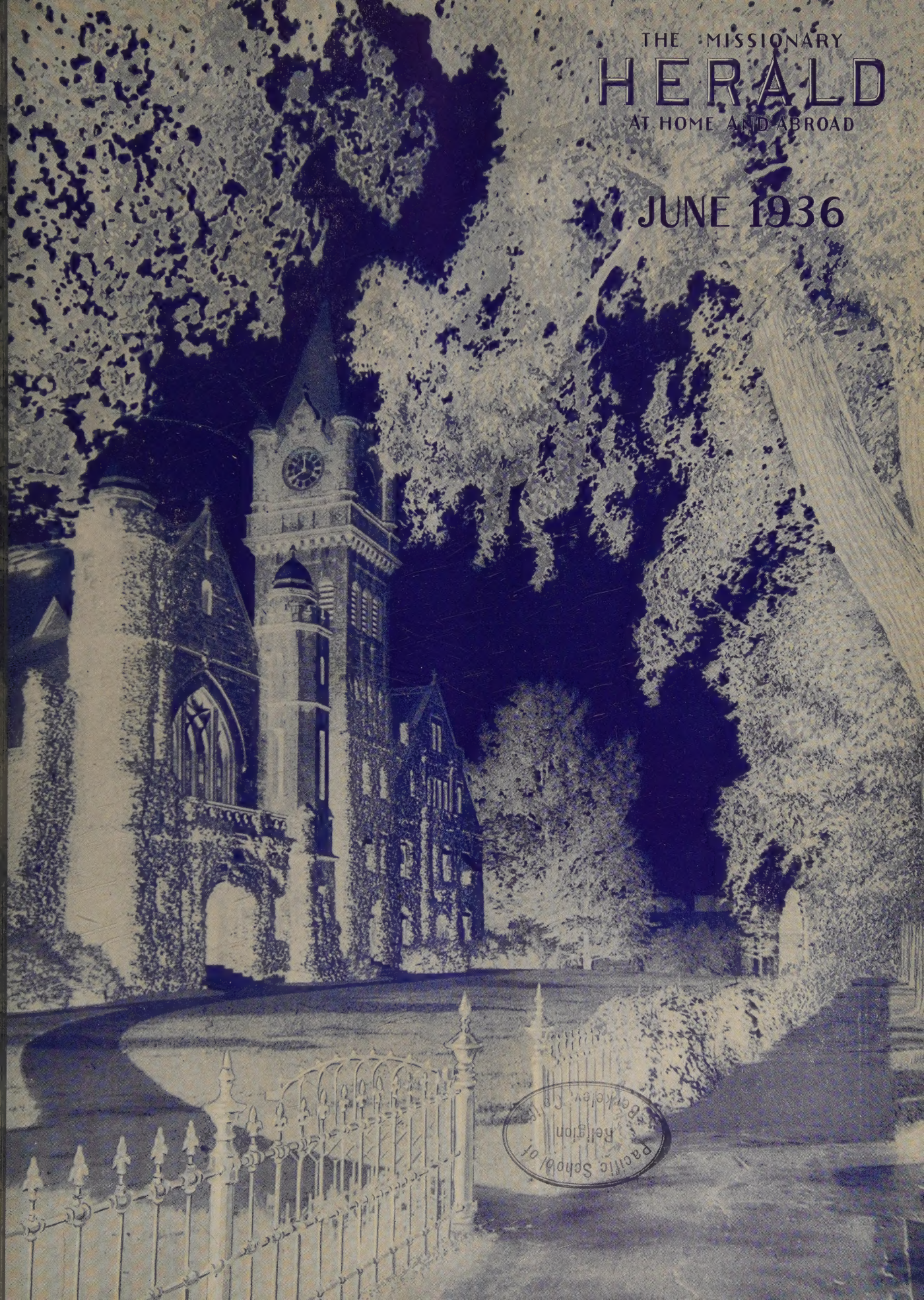

THE MISSIONARY HERALD

AT HOME AND ABROAD

JUNE 1936

Pacific School of Religion Berkeley, Calif.

THE BILLINGS POLYTECHNIC INSTITUTE

A movement which offers to the young people of that vast empire comprising Montana, Wyoming and the Western Dakotas a training for Christian leadership.

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Address President Ernest T. Eaton, Polytechnic, Montana

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Foreword

Because the General Council meets in June at Mount Holyoke College in South Hadley, Massachusetts, this June number pays much attention both to the college and to Massachusetts, in articles and in pictures. The cover shows Mary Lyon Hall; the two small pictures at the head of the editorial show Student Alumnae Hall—where the meetings will be held—and a rustic scene on the campus; the frontispiece shows the tablet that has been on a wall of the college library since the fifty-year celebration; on page 278 the list of missionaries is brought up to date.

The first two articles and two pages of pictures feature Massachusetts. Rev. Asa M. Parker, now pastor of the church in Boscawen, New Hampshire, was formerly Secretary of Missionary Promotion of the Massachusetts Conference. Rev. Joseph B. Lyman is minister-at-large of Southeastern Massachusetts. Mrs. Rush writes from Charlotte, North Carolina. Rev. Carl H. Kopf is pastor of Mount Vernon Church in Boston. Mrs. Shute was Assistant Educational Secretary of the American Board before her marriage. Rev. H. Roy Philippi, formerly home missionary in Baker, Montana, has moved to Dublin, Ohio. Dr. Sailer, is Honorary Secretary of the Missionary Education Movement. Dr. Mugrage is head of Ryder Memorial Hospital, Puerto Rico. Miss Russell teaches in Inanda, South Africa. Mr. Cleveland is pastor in Brooklyn, Conn.

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At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXII **JUNE, 1936** **No. 6**

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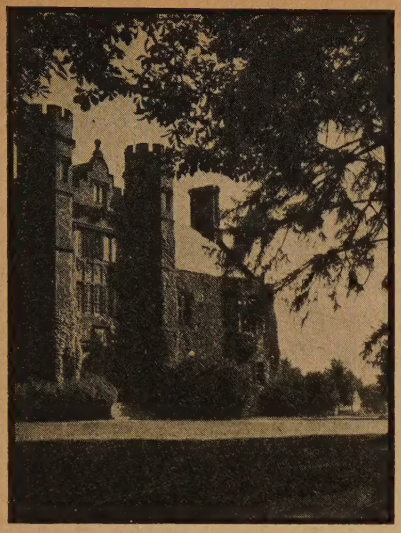
MOUNT HOLYOKE FOREIGN MISSIONARIES DURING THE FIRST HALF CENTURY 1837-1887

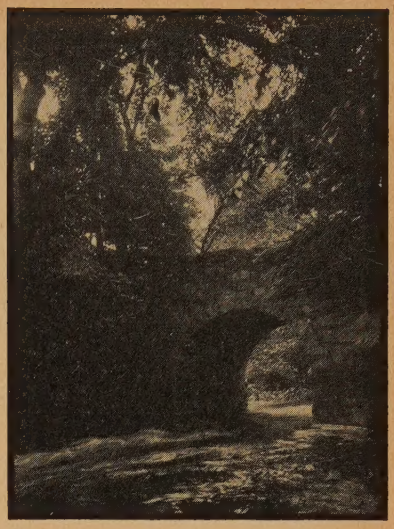
CLASS OF		
1838	ABIGAIL MOORE	INDIA
'38	CHARLOTTE BAILEY	AFRICA
'39	SUSAN REED	CEYLON
'39	ELIZABETH K. BALDWIN	HAWAII
'39	EMMA L. BLISS	TURKEY
'39	MARTHA SAWYER	CEYLON
'40	LUCY T. LYON	CHINA
'40	PRUDENCE RICHARDSON	AFRICA
'40	ZEVIAH L. SHUMWAY	AFRICA
'40	MARIA K. WHITNEY	HAWAII
'41	MALVINA J. CHAPIN	HAWAII
'41	SOPHIA D. HAZEN	PERSIA
'42	MARTHA R. CHAPIN	INDIA
'42	FIDELIA FISKE	PERSIA
'42	ABIGAIL M. STEARNS	CHINA
'44	ABBY ALLEN	INDIA
'44	NANCY A. FOOTE	INDIA
'44	ELIZA J. SMITH	INDIA
'45	SUSAN L. TOLMAN	CEYLON
'45	ELIZA M. HARDING	TURKEY
'45	SARAH P. MERRILL	INDIA
'45	HENRIETTA C. SPERRY	CHINA
'46	LYDIA BATES	AFRICA
'46	HANNAH M. CONDIT	SYRIA
'46	MARY S. RICE	PERSIA
'47	GEORGIANA M. BLISS	AFRICA
'47	EUNICE B. DAY	TURKEY
'47	ALZINA V. PIXLEY	AFRICA
'47	ELIZABETH A. SMITH	INDIA
'48	LYDIA H. BABBITT	TURKEY
'48	ABBY L. KINGSBURY	CHINA
'48	CELESTIA A. KIRK	TURKEY
'48	ABBY T. LINSLEY	AFRICA
'48	H. LOUISA PLIMPTON	CHINA
'49	LUCY E. STEARNS	CHINA
'50	ELIZABETH W. PENNY	INDIA
'50	ANNA C. ALLEN	INDIA
'50	MARGARET A. SCHULTZ	INDIA
'51	MARY J. CROFUT	SIAM
'51	SARAH A. CHAMBERLAIN	INDIA
'52	ELIZA J. FOSTER	INDIA
'52	SUSAN A. BROOKINGS	TURKEY
'52	MARIA J. CHAMBERLAIN	HAWAII
'52	ANNA M. CHILD	INDIA
'53	ANN E. CLARK	JAPAN
'54	AUGUSTA E. ABBOTT	INDIA
'54	CELESTIA BRADFORD	INDIA
'54	NAOMI DIAMENT	CHINA
'55	MARY BALLANTINE	INDIA
'55	SARAH J. FOSTER	PERSIA
'55	SUSAN M. WAITE	CHINA
'55	ELIZA D. WINTER	BULGARIA
'55	MARY L. BROWNING	INDIA
'55	LOUISA HEALY	AFRICA
'55	SARAH L. UTLEY	CHINA
'55	CAROLINE B. WHEELER	TURKEY
'56	CORNELIA C. BARROWS	TURKEY
'56	LAURA B. NICHOLS	AFRICA
'56	JOANNA FISHER	TURKEY

CLASS OF		
'56	R. ORIANA GROUT	AFRICA
'56	EMMA M. HUGHES	CHINA
'57	ELIZABETH D. BALLANTINE	INDIA
'57	ELIZABETH A. DAVIS	TURKEY
'57	A. ELIZA FRITCHER	TURKEY
'57	MARGARET E. HALLOCK	TURKEY
'57	MARY E. LINSLEY	TURKEY
'57	CLARA C. POND	TURKEY
'57	ELVIRA M. WAIT	AFRICA
'58	LUCY E. HAWLEY	CHINA
'58	LUCY J. HOLMES	INDIA
'59	AURA J. BEACH	PERSIA
'59	ZOE A. M. NOYES	BULGARIA
'59	MARTHA W. TINKER	TURKEY
'59	CORA A. WELCH	TURKEY
'59	CHARLOTTE BIRGE	INDIA
'59	ESTHER E. MUNSELL	PERSIA
'61	CHARLOTTE E. ELY	TURKEY
'61	MARY A. C. ELY	TURKEY
'61	OLIVE L. PARMELEE	TURKEY
'61	FERONIA N. RICE	LABRADOR
'61	MARY L. WADSWORTH	TURKEY
'61	SARAH E. DOUGLASS	INDIA
'62	MARTHA J. BARROWS	JAPAN
'62	LOUISE WALKER	JAPAN
'63	FLAVIA S. BLISS	TURKEY
'63	NANCY D. FRANCIS	TURKEY
'63	ELLEN C. PARSONS	TURKEY
'63	A. ELIZABETH MORLEY	CHINA
'64	URSULA C. CLARKE	BULGARIA
'64	CHARLOTTE E. HUBBARD	INDIA
'64	LUCY M. WRIGHT	SYRIA
'65	OLIVE J. EMERSON	BURMA
'65	MARY J. FORBES	JAPAN
'66	ANNA M. BALLANTINE	INDIA
'66	MARY A. BURNETT	CHINA
'66	SARAH E. DYER	CHINA
'66	ROSELTHA A. NORCROSS	BULGARIA
'66	MARY E. GOULDY	JAPAN
'66	JANE S. PEET	CHINA
'67	EMMA E. DICKINSON	JAPAN
'67	ALICE W. GORDON	SPAIN
'67	MARY G. HOLLISTER	TURKEY
'67	LIZZIE COBLEIGH	TURKEY
'68	MARTHA A. ANDERSON	INDIA
'68	LOUISA M. BAILEY	MICRONESIA
'68	ISABELLA C. BAKER	TURKEY
'68	H. JULIETTE GILSON	AFRICA
'68	ADALINE D. H. KELSEY	JAPAN
'68	LAVINIA PEABODY	INDIA
'68	HARRIET G. POWERS	TURKEY
'68	IRENE F. ADAMS	AFRICA
'68	R. ELLEN PIERCE	COLOMBIA
'69	ABBY L. BURGESS	INDIA
'69	THERESA M. CAMPBELL	EGYPT
'69	ANNA R. KUHN	COLOMBIA
'69	SARAH E. SEARS	TURKEY
'69	FRANCES E. WASHBURN	TURKEY
'69	FLORA P. STEARNS	TURKEY
'70	MARY L. CARPENTER	INDIA

CLASS OF		
'70	SUSAN R. HOWLAND	CEYLON
'70	MARY L. PAGE	SPAIN
'70	MARTHA E. PRICE	AFRICA
'70	HELEN M. VAN DOREN	CHINA
'70	EMILY C. WHEELER	TURKEY
'71	VIETTE I. BROWN	CHINA
'72	CORNELIA P. WILLIAMS	TURKEY
'72	CLARA G. WILLIAMSON	INDIA
'72	VIRGINIA A. CLARKSON	JAPAN
'72	ULEE P. CROSS	BURMA
'73	ALICE C. PARSONS	INDIA
'73	MARY L. VAN METER	BURMA
'73	MARGARET S. HENDERSON	CHINA
'74	ANNA Y. DAVIS	JAPAN
'74	HARRIET M. GULICK	JAPAN
'75	FRANCES A. HAZEN	INDIA
'75	ANNA M. EDMANDS	BURMA
'75	MARY A. KELLEY	JAPAN
'76	EMILY S. HARTWELL	CHINA
'76	ANNA B. HERRON	INDIA
'76	LEILA KENDALL	TURKEY
'77	CAROLINE P. FARNSWORTH	TURKEY
'77	CORNELIA S. BARTLETT	TURKEY
'77	KATIE FAIRBANK	INDIA
'77	CAROLINE C. HOOVER	BURMA
'78	MARY A. HOLBROOK	JAPAN
'78	SARAH E. LYMAN	AFRICA
'78	LILLIAN E. MATEER	CHINA
'79	FANNY P. ANDREWS	TURKEY
'79	HELEN E. MELVIN	TURKEY
'79	JULIA BISSELL	INDIA
'79	NELLIE M. STRATTON	JAPAN
'80	SYBEL G. BROWN	INDIA
'80	EMILY T. MINOR	INDIA
'80	NANNIE McCLENAHAN	EGYPT
'81	ELLEN M. BLAKELY	TURKEY
'81	EMILY R. BISSELL	INDIA
'82	ALICE B. HARRIS	CHINA
'82	ELLA V. PORTER	BRAZIL
'83	ELLA T. BRAY	SYRIA
'83	ELLEN L. PEET	CHINA
'83	IDA V. SMITH	JAPAN
'83	GRACE E. WILDER	INDIA
'83	MARY L. MATTHEWS	TURKEY
'83	FIDELIA S. PHELPS	AFRICA
'84	MARY E. BAILEY	INDIA
'84	CLARA C. GIDDINGS	INDIA
'85	CAROLINE KÖRNER	CHINA
'85	EFFIE V. HALLOCK	INDIA
'86	MARTHA J. CLARK	JAPAN
'86	MARY A. HUGHES	INDIA
'86	ANNA J. HUNT	TURKEY
'86	MARTHA H. PIXLEY	AFRICA
'86	ANNA D. GRAHAM	TURKEY
'86	MARY L. PARTRIDGE	CHINA
'87	CATHARINE H. BARBOUR	SPAIN
'87	HARRIET L. BRUCE	INDIA
'87	FANNY E. GRISWOLD	JAPAN
'87	NETTIE HORTON	JAPAN



Mount Holyoke in the Spotlight



OUR cover shows a spotlight revealing a bit of Mount Holyoke against a background of darkest night. It symbolizes that which will happen when the General Council of our churches meets in June.

The background will be black. Clouds aplenty will darken the sky. The effects of flood, tornado, dust storm, and drought will have come close home to many. Wars and rumors of war will trouble or terrify. Incompetence and chicanery will be hanging like a murky pall over all our political scene with an enfeebled church faith and life seemingly unable to dispel the gloom.

But the spotlight in general will reveal dominant souls among our Council delegates, determined to act in firm though quiet confidence that God still reigns, Jesus still saves, the Church still lives and lifts.

WILL IT SHOW UP THE HOBBYHORSES?

The Meeting will reveal what we go there to see. Shall the operator of the light playfully search for the few laymen lost in the midst of hundreds of ministers, ministers' wives and women delegates? Shall he pick out the fanatics who always think they are going to capture the convention and commit the Council to their pet plans and programs? Shall he follow about the hobbyhorse riders careering around the campus, rushing from group conferences to the very platform of the Council itself, then dashing off toward the four corners of the globe, waving on high certain resolutions as "the mind of the Council of Congregational and Christian Churches convened at South Hadley, Mass., June 16–22, 1936, representing five thousand churches' and one million Christians' united opinion on the most important forward-looking subject the Church has ever considered, etc., etc."

Or, will he soberly turn his light upon the following discussions and on the constructive Council action growing out of the same: Wednesday, the question of making the House of God more acceptable in Work and Message; Thursday, the indispensable truths to be taught in the local church as a school; Friday, the practical process of using the local church as an evangelizing agency; Saturday, the great question of inspiring the local church to Social Action; and Monday, the 22nd, a definite, constructive program of work for the local church.

The spotlight may show that we are still so divided into groups as to lose the real significance of a meeting of this nature. On the other hand, it may reveal a Council as wonderful in its united purpose as in its spirit of fellowship.

The Strategy Committee will report. Will the Council show interest in the further development of organic unity, or will it cry, "Enough!" Shall we continue to evolve into a Church, or remain as churches? Or under the spotlight will the delegates seem as indifferent as they can be ignorant of what is going on.

IT MAY MAKE THE PLYMOUTH ROCK HEN MORE ACTIVE

If this program were not so important, the operator, no matter on which side his sympathies were enlisted, might become playful as he contemplates the futility of any Council's trying to

control the productiveness of our peculiar "genius," even if it should want to.

As he turns his light upon the assembly of Pilgrims, he may remember the story of the farmer and the Plymouth Rock hen. The former thought he could make the latter confine her laying to a certain box of his own choice, but one day he awoke to the fact that the hen was laying less and less in the box and more and more in the haymow, on the rafters in the shop, and in the farmer's hat itself. He found that she had a way with her, and he had to reckon with that.

Take this united missionary magazine, for example. Just how many previous mergers went into this particular merger we do not remember, but we cannot help noticing that the old Plymouth Rock hen has been quite busy since the first effort was made to confine her contributions to a single box. The spotlight could, if it wished, reveal today not only THE MISSIONARY HERALD AT HOME AND ABROAD, but also *Advance, The Christian Sun, The Adult Magazine, Highroad, The Christian Home, Social Action, Congregational Way* (Oregon), *The Maine Christian Pilgrim, Congregational Iowa, Congregational North Dakota, The Pilgrim Outlook, Congregational Montana, Kansas Congregational News Letter, The Congregational Record of Nebraska, Congregational Minnesota, Wisconsin Congregational Church Life, Indiana Congregational Bulletin, The Southern Voice, The Southern Congregationalist, The Southern News, Middle Atlantic Conference Topics, The Pacific, New York Congregational State News, The Congregational Way* (Washington, Northern Idaho, and Alaska), *Congregational Vermont, The Pilgrim Herald, The News Herald of Ohio Congregational-Christian Churches, New Hampshire Congregational Record, Pilgrim State News Letter,* and *Congregational Connecticut*—as many periodicals for which subscriptions are solicited as there ever could have been when the churches set out to simplify things sixty years ago! Yea, verily,

Our little systems have their day;
They have their day, and cease to be.
And so it is with magazines:
They come and go—like you and me.
We merge them all for "Unity,
Economy, Efficiency";
And then some "fool" preëmpts the scene
And starts another magazine.
Quite sure that this is far from sane
We merge our magazines again,
But still we hear the same old thing:
"The king is dead; long live the king!"

Furthermore, the operator may turn his light upon the fertility of the spirit that has been working in spite of the merging of our Boards. He can show all Mission Boards presumably reduced to two, but he will have to admit that the old hen has been quite busy, and that now we have not only the Council for Social Action in addition, but at least twenty-two State Conferences which are practically boards in themselves, supporting executive staffs, administering work, and calling upon the churches for money. Moreover, judging from some New England experiences, the movement to make our local associations function better as units may have the effect of creating little boards, none too partial to control by State Conferences, administering work and dunning their constituency for support.

IT SHOULD TURN MOUNT HOLYOKE INTO A HOLY MOUNT

Of course anything can happen at the Mount Holyoke Council Meeting. Nothing may appear as suggested above. The laymen—that is, real active business men—may be there by the scores in response to Donald Adams' appeal. Possibly, too, no resolution will be passed. Certainly no plan for such is contemplated. Organization may occupy a very small space in the program. Freedom and Fellowship may work together as a mutual admiration society, powerful in team purpose.

There may be no division of interest, no minority effort to "put something over." On that Holy Mount it may be that no one will suggest the erection of a tabernacle to "Worship," no group will advise a tabernacle to "Religious Education" or to "Missions" or to "Social Action," or even to "Efficiency." It may become a *Holy Mount* through our moral responsiveness to spiritual vision.

What an experience if we all hear clearly the voice from the cloud as we kneel there with Jesus: "This is my beloved Son. Hear ye Him!" We would come down from the mountain strengthened in conviction, stiffened in courage, and with a new sense of power capable of doing the impossible under God. So be it!

Massachusetts and Missionary Pioneering

By Asa Merrick Parker

THE long arm of Cape Cod is welcoming the great national family of the modern Pilgrim faith as it welcomed the storm-driven Mayflower with its load of weary Pilgrims.

Here in Massachusetts the missionary expression of Congregational Christianity found its first utterance on American soil. Those Mayflower Pilgrims, coming with a sense of mission, determined to carry through the experiment of complete democracy in the individual and community expression of religion, were ready to share with the Puritan settlement of Massachusetts Bay which, originally divergent, discovered their sympathetic helpfulness and irenic spirit, and adopted the Way of the Plymouth Church.

RELATIONS WITH THE INDIANS

The Pilgrim leaders had the Indians in mind. Would that our later relations with that race had been in the Pilgrim spirit, the spirit of Experience Mayhew of Martha's Vineyard, who preached to them, made an Indian version of the Psalms and St. John, and had the oversight of six congregations.

The Puritan colonists had the same spirit. Matthew Craddock, the governor of the Massachusetts Company in England, in his instructions to Governor Endicott and the Council in Boston, was careful to declare that they had made "plentiful provision of godly ministers by whom . . . also the Indians may in God's appointed time be reduced to the obedience of the Gospel of Christ."

John Eliot, Cambridge scholar and minister, for forty years labored with the Indians, translating the entire Bible into the first written dialect, organizing schools, training leaders, and evangelizing from Cape Cod to Worcester County.

After the awful forty-year period of King Philip's War, the Great Awakening of the Whitfield and Edwards revivals brought to life the blazing passion of David Brainerd in his brief but great ministry to the Indians of Western Massachusetts and Pennsylvania.

A group of Massachusetts men organized in 1762 the Society for the Propagation of Christian Knowledge among the Indians of North America, and began a promising mission which was soon ended by the opposition in England from the Archbishop of Canterbury.

HOME MISSIONS

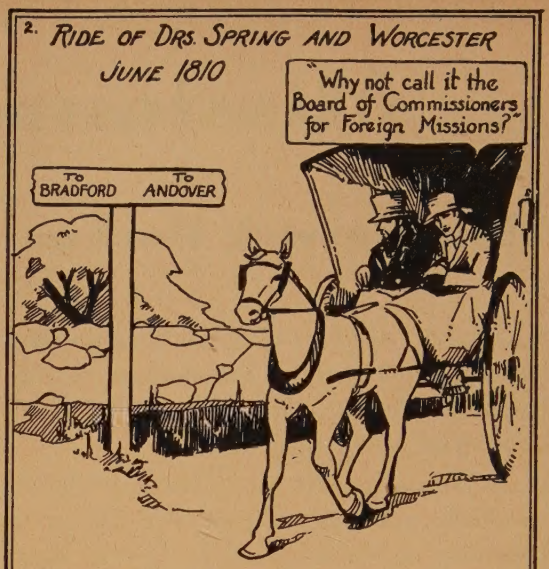
With the opening of the Northwest Territory in 1787 "a continental turn was given to New England thinking." Manasseh Cutler, minister in Ipswich, Massachusetts, man of unusual gifts as a statesman, drafted the Ordinance of 1787 which provided religious liberty, public schools, and the prohibition of slavery for the territory now including Ohio, Indiana, Michigan, Illinois, and Wisconsin.

His influence also raised the first home missionary money spent in Ohio, establishing the church at Marietta in 1788. In the next decade the churches in Connecticut as well as in Massachusetts revived dormant missions to Vermont and New York, many pastors making preaching tours.

In 1798 the Connecticut churches organized the famous Missionary Society, and out of the same conditions and impulse the Massachusetts Missionary Society was organized in 1799 "to carry the Gospel to the heathen in America *and across the seas.*"

These societies were in advance of their time in being less interested in planting Congregationalism than in founding Christian institutions wherever needed, in coöperation with other Christian churches, especially the Presbyterian.

At a time when our colleges seemed morally moribund, five Williams College men heard the voice of God and attempted the impossible: the christianization of pagan lands.


2. RIDE OF DRS. SPRING AND WORCESTER JUNE 1810
"Why not call it the Board of Commissioners for Foreign Missions?"
TO BRADFORD
TO ANDOVER

When America seemed largely concerned with herself, and the Church stagnant, a small group of Christian leaders took the bold step of organizing a Board of Foreign Missions.

When legislators and others feared lest exporting Christianity might leave them too poor in America, a Salem widow ventured to bequeath a fortune to foreign missions.

When friends at home were painting in lurid colors certain dangers, and even death, ahead in "that heathen land," young womanhood made the supreme venture of faith.

Scale X 2.

FOREIGN MISSIONS

The rising tide of spiritual life and increasing interest in widespread missions came to a new turn in 1806 when five boys at Williams College, Massachusetts began praying together and studying the needs of the non-Christian world.

Under a haystack during a thunderstorm they compacted to go themselves as God directed to the heathen. "We can do it if we will," was the deciding appeal of the forceful leader of the group, Samuel J. Mills, Jr., and the "long, long trail" of far-flung missionary service was begun.

Two years later these boys from Williams were joined at the newly founded Andover Seminary by three others in constituting a society known as "The Brethren" for the secret cultivation of missionary purpose.

They faced the Congregational Association of the State, meeting in Bradford in 1810, with their challenge: they were ready to go. Would the churches send them?

"No," argued many, they were "overheated zealots and would soon cool off." But abler minds prevailed, and in the fall of 1810 the American Board of Commissioners for Foreign Missions, born in Bradford, Massachusetts, was organized in Farmington, Connecticut, the result of joint action by the churches of Massachusetts and Connecticut.

Two years later the Salem Tabernacle Church sponsored the ordination of Hall, Judson, Newell, Nott, and Rice, and soon these five and their wives set out in two groups for Calcutta.

Mills, the leader, chosen by the Brethren to arouse colleges, theological seminaries, and churches, made two exhaustive trips through the South and the Mississippi valley, opening that great area to evangelization—a feat of Christian statesmanship.

His reports stirred the churches and resulted in the organization of the American Bible Society and the American Education Society. He roused the Presbyterian churches to push evangelization in Mexico and South America as well as among the North American Indians.

He had started the greatest spiritual movement of the nineteenth century. And now sparks of the divine fire kindled the missionary flame in young men and women all over New England.

Asa Thurston of Fitchburg, Mass., became one of the leaders of the epoch-making group of eighteen who in 1819 sailed from Boston to the remarkable achievement of the evangelization within fifty years of the Sandwich Islands.

To the Near East went Levi Parsons of Goshen, Pliny Fiske of Shelburne, Isaac Bliss of Springfield, William Goodell of Templeton, and Elias Riggs, who left a name still bright in missionary leadership, from Amherst.

To India, following Judson and Hall, went Samuel Green of Worcester, and William Capron of Uxbridge, for whose wife Capron Hall in Madura is named.

To China went such men as Bridgman of Belchertown, pioneer with the saintly Morrison in Canton; Dr. Peter Parker of Framingham, founder of medical missions in China, the Centennial of which movement has just been celebrated; Hartwell of Lincoln, and Ella J. Newton of Auburn.

Japan received Daniel Greene of Roxbury; the agricultural pioneer, Professor William C. Brooks of Amherst; and an adopted son of Massachusetts via Boston, Phillips Andover, Amherst, and Andover Seminary: the great Joseph Neesima.

To Micronesia went Minerva Brewster of Northampton as wife of Hiram Bingham, progenitor of a long line of missionaries and educators; Lillian Cathcart of Southampton, Carrie Rand of Marblehead, Marion Wells Woodward of Holliston.

The little hill town of Buckland produced Mary Lyon, to whose vision and courage the world owes Mt. Holyoke College and the founders of Erie College and Western College for Women in Ohio, the Girls' School in Spain, and Huguenot and Inanda Seminaries in South Africa.

WINNING OF THE WEST

Meanwhile the great spaces of the unsettled West still called for Christian communities and institutions. Instigated by Asa Turner of Templeton, Mass., a colony from New Hampshire settled the town of Denmark, Iowa and founded the *first Congregational church* west of the Mississippi.

The famous Iowa Band, eleven young ministers from Andover Seminary, five of them

[*Continued on page 250*]

Massachusetts Has Her

The old habitat of the Pilgrim and Puritan no longer has to fear the danger of racial deterioration. Its blood current is constantly receiving transfusions of foreign blood. To the Anglo Saxon is added the Irish, French and Finnish, the Italian, Greek, and Jewish; also the Armenian, Turkish, Portuguese, and Chinese.

And when you find a fine large family of Finnish descent like this of Pastor Sundelin's, of West Barnstable, you begin to regain your belief in the old Bay State's leadership in things physical as well as moral and spiritual.

And, like the Chinese in Boston (upper left hand corner) and the French in Fall River (lower left) not a few of these from foreign shores find spiritual fellowship and material assistance through their contact with the Congregational heirs to the Pilgrim faith.

Own Home Missions

The Negro element, too, has its contribution to make, and that it does make a place for itself is known by those who have felt the leadership of Rev. S. L. Laviscount and family of Saint Marks in Roxbury.

Nor can we ignore the fact that the old stock is still "on the job," as one knows who follows Mrs. Wetherbee of Moore's Corner Congregational Church and her big family, as they cover the mile and a half trail to the church and back every Sunday.

And what laurel wreath shall we bestow upon this country family that takes the good old way of getting to church in the hinterland of Massachusetts!

Massachusetts men—Turner of Great Barrington, Alden of Randolph, Spaulding of Billerica, Robbins of Salem, Hutchinson of Sutton—went in 1843.

"If each one of us can only plant one good permanent church and all together build a college, what a work that would be!" was their motto. And what a work it *was*, resulting in Grinnell College and in the 264 Congregational-Christian churches of today in Iowa.

To save "Bleeding Kansas" from slavery Eli Thayer of Worcester, Edward Everett Hale of Boston, and Dr. Charles Robinson of Fitchburg (later Governor of Kansas) organized the Massachusetts Emigrant Aid Company, the first effective resistance to the slave-holding control.

There, as a result, came the Congregational church and college, beginning with Plymouth Church in Lawrence, and with Washburn College, made possible by the generosity of Ichabod Washburn of Worcester and Zenas Crane of Dalton.

In the Dakota Territory D. B. Nichols of Rehoboth founded the first rural church, and Joseph Ward organized the First Church in the pioneer settlement of Yankton, founded the college which has become the outstanding institution of the region, led the movement which divided the Territory into two states, and wrote the constitution of South Dakota which gave the new state high character from the start.

From the little town of Hawley fared forth Stephen R. Riggs and his bride, Mary Longley, to begin fifty years of transforming ministry among the Indians of the Dakotas.

WITHIN MASSACHUSETTS' OWN BORDERS

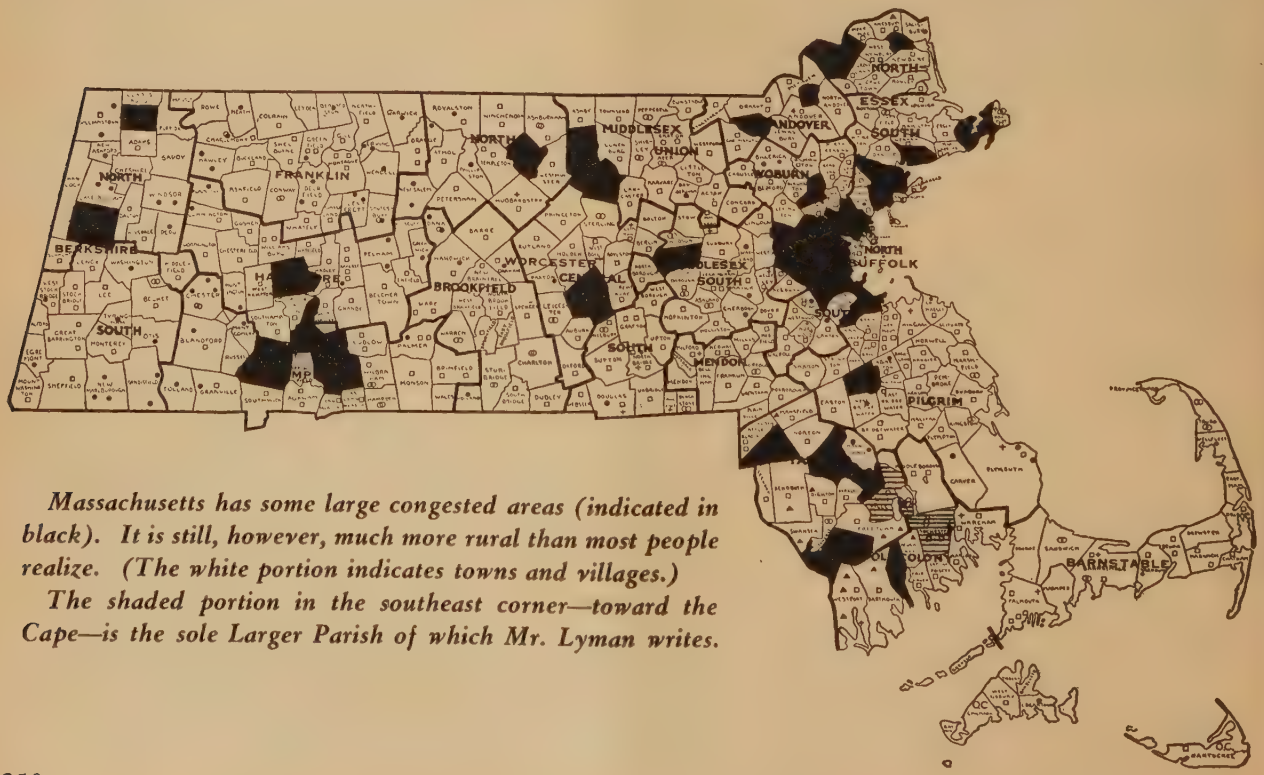
But now in Massachusetts the industrial era had begun; immigration was populating old towns with foreign-speaking peoples; strong rural churches were becoming depleted in membership.

The Massachusetts Missionary Society turned over its work beyond the State to the growing National Societies; and, now including the State Conference of Churches, it carries on its world-wide mission within its own borders.

It aids the support of preaching in weakened parishes and new communities, and evangelizes the foreign newcomers, coöperating with their own existing churches if possible.

Under the great leadership of Frederick E. Emrich, Swedes, Germans, Finns, Italians, Greeks, Portuguese, and Armenians found understanding sympathy and practical encouragement, and the older churches discovered the demands for service at their doors. No eccle-

[*Continued on page 253*]



Massachusetts has some large congested areas (indicated in black). It is still, however, much more rural than most people realize. (The white portion indicates towns and villages.)

The shaded portion in the southeast corner—toward the Cape—is the sole Larger Parish of which Mr. Lyman writes.

A Man-Sized Job

The Opportunities of the Larger Parish

By Joseph B. Lyman

An unsolved problem of Congregationalism is the small country church, marking time or slowly dying because of insufficient resources, personal and financial.

Congregationalism has a deep fringe of such churches. Taken singly, they find it difficult to secure for any great length of time the services of ministers of personality and strength, who can develop their capabilities.

Deeply needed in the ministry are men who will make the country church an end-in-itself and not merely a stepping-stone in their personal career or a means of temporary support and education.

All honor to the men who are doing just this. Yet, every well-equipped, serious-minded man desires a field worthy of his best efforts, "a man's job," furnishing a support that will enable him to educate his family, keep abreast of his times, in touch with the larger life of the church, and above financial worries and too-pinching economies.

How can this be brought about?

The Larger Parish Plan is one solution: the linking together, let us say for example, of four small country churches, adjacent or in the same trade center, into one larger parish under two strong, well-equipped men.

Both to be competent to lead the services of worship, both pastorally minded, for each is to be preacher and pastor of the whole field. But one may excel as preacher and administrator, and the other in work with young people, in religious education, in recreation.

The services, organizations, and buildings of these four constituent churches will be maintained separately as before, for the ties of affection and association with the places where life's deepest experiences are centered makes this a matter of vital importance.

But each church nominates delegates to a Larger Parish Council, which, with the staff of workers, has charge of the joint work in the whole field.

A rotation of service by each man and a staggering of hours of worship is easily arranged, one man preaching in one church, say at 9:30 or 10:00, and in another at 11:00 or 11:30; the other member of the staff holding services likewise in the other two churches, with the Sunday school in each church either preceding or following the morning service, as may be most convenient.

Once a month a union service will be held to unite the whole field, and a well-planned annual open-air service with special preaching, musical, and social features will have a strongly unifying effect.

AN EXAMPLE

To one privileged to follow the development of a certain larger parish (in Southeastern Massachusetts) it has been a heartening experience to watch the growth of the spirit of coöperation and unity. Not always, in *any* church, is it an easy matter to maintain the unity of the spirit in the bonds of peace.

And in four small churches, locally centered, independent, untrained in organization and cooperation, it is "some job."

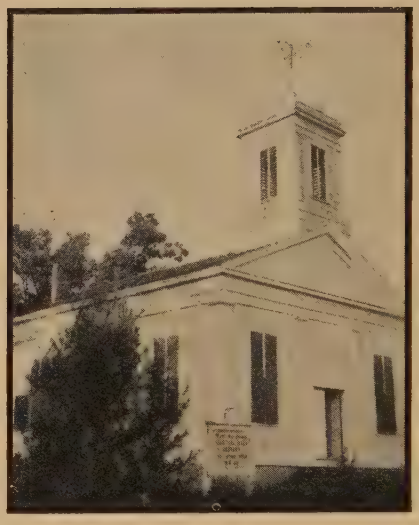
But the divine ordinance of impersonal economic pressure, the necessity of holding together instead of each struggling on, futilely and alone, is a wonderful developer of loyalty, a loyalty

And do they like the Vacation Bible School in this Larger Parish down by the Cape?

Rochester-Lakeville Larger Parish Staff in Council

Rev. J. B. Lyman talks it over with Rev. Harry Cook and Rev. Andrew Solandt (who since this picture was taken has become pastor at Fort Fairfield, Maine)

The Wayside Pulpit of this North Rochester church says: "What we dream does not make Destiny, but rather what we do." Good doctrine for "leaders from the country"



There's no race suicide in the Larger Parish, judging from this view of East Rochester's best

that has held through some difficult situations, and has deepened because of the strain.

It has brought a finer, gentler spirit, a greater readiness to subordinate the interest of one to the whole, with fewer hitches over minor matters, and a more smoothly running organization.

The churches in this example of the Larger Parish Plan have had far abler leadership than was possible to any one of them, taken separately, a fuller ministry and more faithful pastoral care, and a much richer social life, especially for its young people.

This last has been brought about by the organization and successful conduct of boys' clubs, girls' clubs, pageants, summer Daily Vacation Bible School and Leadership Training, and work with the older people in a Men's Club and Women's Circles.

Most helpful, if not even absolutely essential, in this development have been:

The strong support, guidance, and encouragement of the state organization.

The Older-Brother relationship of the pastor of a large church in a neighboring center, who gives kindly interest, advice, and support.

The holding of Staff Conferences weekly, when work, activities, and appointments are carefully planned and coördinated.

Automobiles and good roads are a prominent factor in making such an organization of small churches possible and practical. For each member of the staff an automobile is essential, and the incidence of its expense may well be carefully figured, especially if the field is widely extended, in order that each worker may give himself unstintedly to his task.

The Lakeville Precinct contingent of the Larger Parish of Massachusetts could furnish a good Christmas tree celebration, if it did nothing else

These are conclusions drawn from the development of one field, but the Larger Parish Plan is flexible and adaptable to a variety of conditions and resources. Many variations are necessary and possible.

Our small country churches have been in the past the springs and rills from which have flowed, quite largely, the life of many of our city churches. A recent U. S. Census shows that more people—some thirty-three million—are now living in the country than ever before.

If the Church is to help lead in a New Day of Coöperation in place of the excessive individualism and competition of the past, can it do so more effectively than by the example of a watchful care for its least and weakest churches?

Nay, much rather those members of the body which seem to be more feeble are necessary, that there should be no schism in the body, but that the members should have the same care one for another.

Massachusetts and Missionary Pioneering [*Continued from page 250*]

siastical prerogatives were required for people of all races and faiths to recognize in Dr. Emrich the right to be "Bishop of Massachusetts."

To 14 Beacon St., Boston, "the eyes of all that wait" upon the American Board and the Congregational Society turn as to the capital of our spiritual democracy in the affairs committed to them.

The 621 churches in the State constitute nearly one-tenth of the total number in our Fellowship, with one-sixth of the total membership. To the support of the present missionary program these churches supply more than one-fifth of the total apportionment gifts.

The responsibility of Massachusetts is great, but the pilgrim purpose and spirit still lives. The long, outstretched arm of the Old Bay State still offers life and resources to the world and welcomes back for counsel and encouragement upon its historic soil all of her great family of faith.

Two Years of Social Action

By Alfred A. Schmalz

The Record since Oberlin

Two years ago at Oberlin the Council for Social Action came into being, created by our churches to serve them in their desire to make more effective in society the Gospel of the Christ.

It arose out of a vision and a need: the vision of a world whose economic, political, and social life would be characterized by justice and love; the need of guidance and leadership in the task of finding ways to realize that Christian world.

WE HELP THE CHURCHES

The Council has, from the beginning, felt that the center from which a social action program must be built is not a national organization but each local church. Our function, according to our charter, is "to help the churches."

Therefore, while we have engaged in projects in a representative fashion, representative of the churches of our fellowship, and shall continue to do so, we are convinced that our work must ultimately be judged by our ability to help the local church formulate its own social action program in its own community.

In part, this can be accomplished by personal contact with individual churches through our staff. Their number ought greatly to be increased if we are to aid at all adequately our several thousand churches all across the country.

Mrs. Marguerite Bro in the Midwest and Mrs. Elizabeth Whiting in New England are available to the churches in those areas for personal conference and the coöperative building of plans of work, and to some extent the whole staff shares this responsibility.

Part of our work of assisting the churches is through our magazine, *Social Action* which, published now for only a little more than one year, has over 2,500 paid subscribers.

It is our chief point of contact with active individuals and committees in the churches. It serves also to keep before our constituency the social issues which demand the healing of our Gospel.

We believe that our pamphlet series also, containing, among others, such scholarly and dispassionate studies as that of Charles A. Beard on the Constitution, and of Paul H. Douglas on the Profit System are distinctly helpful in the training of our minds in careful thinking on social issues.

As indicative of "action" which churches and individuals have undertaken in late months, the reader is referred to the April 1 number of *Social Action* where the following stories are told:

A Sunday school in Chicago is building a "Christian Commonwealth." A group of white and Negro women in a New England community are solving the race problem. A women's state missionary committee is educating for peace. A group of churchmen have rallied to the support of a conscientious objector to compulsory military training. A minister has led a city in its defense of civil liberty.

The Council does not take credit for these activities. But we do believe that we have had a part in enriching the soil out of which such social action has sprung.

WORK FOR PEACE

The major project of the Council during this biennium was the Peace Plebiscite. The churches themselves were undoubtedly greatly stimulated by the intensive thinking that the ballot demanded. We believe, further, that the nation was helped. Our press releases have appeared in newspapers in every section of the country and have played a part in the creation of public opinion on the peace question.

The Council, in coöperation with the American Friends' Service Committee, promotes nine Institutes of International Relations in as many sections of the country, at which peace education of the finest sort is made available to our people.

We strongly commend these Institutes at: Durham, N. C.; Newton, Kans.; Grinnell, Iowa; Evanston, Ill.; Oakland, Calif.; Whittier, Calif.; Portland, Oreg.; Swarthmore, Pa.; Wellesley, Mass.

The Council, with some thirty-two peace agencies, is a member of the National Peace Conference, through which it helps to make effective the peace sentiment of our churches.

UNEMPLOYMENT, RACE RELATIONS, RURAL LIFE

The Council also lends a hand to the huge task of meeting the problem of unemployment and relief. One of its staff, Mr. Frank W. McCulloch, a Chicago lawyer, is carrying out a new type of missionary service by associating himself as a trusted adviser with groups of the unemployed, helping them to a study of their problems and counseling them in their quest for better standards of relief.

His wide contacts with labor groups give him opportunities to lend his support as a churchman to their struggle for justice.

He has been able also to stand with groups of Negroes as they have sought equality of treatment before the law and in industry.

In these areas the Council has made a good beginning. Lack of funds has prevented it from engaging in two other projects which it believes ought not to be delayed longer.

One, in the field of race relations, will lead to a study of the problems of the cotton sharecroppers, eight and a half million exploited Americans, three million of whom are Negroes.

We hope to make this a full-time concern of one staff member. In order that this project may be undertaken quickly as soon as funds are available, we are at the present time asking one of our present staff to devote approximately one-third of his time to laying a ground work for future activities.

Early in the fall we shall start a project in the field of rural life. America's farmers number approximately six million. The concerns of so large a group and of their families must be very near the center of our program for the churches.

One new staff member will make the field of rural life his chief interest, where undoubtedly he will be closely associated with the interpretation of the promising coöperative movement.

The activities of some of the Council's staff have been referred to. It should be said, as part of the total picture of activities, that Mr. Hubert C. Herring, the director, maintains his contacts of many years standing with the affairs of our Latin American neighbor nations; that Mr. Alfred Schmalz, the associate director, has had a major interest in the support of a conscientious objector in one of our New England colleges where military training is compulsory; that Miss Katherine Terrill, besides being secretary of literature, maintains a huge correspondence on social action programs with scores of individuals in our churches; that Mr. Harold O. Hatcher, research secretary, has published two of our special pamphlet studies, is responsible for initiating our sharecroppers project, and, acting in his own capacity, has organized a successful consumers' coöperative in New York City.

It is obvious that all this bulks small in terms of America's need for a Christian civilization and culture. But it is a beginning. We believe that the churches will want to support such a program of practical Christianity with enthusiasm.

A Physician's Prayer

By Ralph M. Mugrage, M.D.

O Great Physician, Lord of Life and Death
Prescribe for me, for I am in distress,
In need. My heart in pain cries out no less
Than those who cry to me; whose cooling breath
I warm and fan their feeble spark into
A flame; or see the light—that sacred light
Grow dim and die without the natural right
Of help. For these my heart cries out to you!
O give unto my form a hundred fold
Of strength, of will. O grant my weary brain
Surcease from sleep, that I may work and mold
New lives, to laugh and sing. If I must feel
Their agony with every scream of pain
Then dull my soul and make my heart of steel.

Camera News

By Dorothy P. Cushing

FAITHFULS

A little village Sunday School near Foochow, China, one of seven such schools conducted by the Union Kindergarten Training School. These children were present every week of the term, reports Miss Bertha H. Allen, teacher in the Training School.

WHO WOULDN'T BE A REPORTER?

Boy, what an assignment! Newspaper men interviewing Doshisha University girls at the summer camp. Oh, well, even the poor newshawk gets a break occasionally. Miss Esther L. Hibbard of Kyoto, Japan, sends this interesting picture of the new Japanese maiden.

UNIVERSAL APPEAL

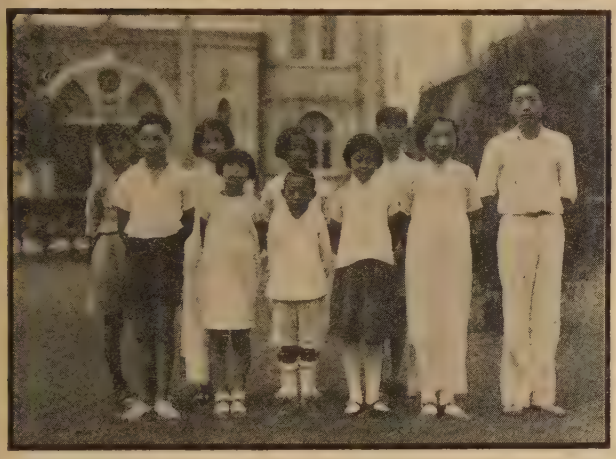
A group of children, mothers and fathers, at the Child Health Day in Madrasa, Mindanao, Philippine Islands. There is a tremendous need for health education in its simplest form among the Moro mothers and children.

USING LEISURE FOR SERVICE

When vacation time comes Chinese students from several schools in Peiping and Tunghsien, North China, return to their homes and teach Vacation Schools for six weeks. They use whatever equipment is available and sometimes hold classes under a tree. Budget? "Almost no budget," writes Rev. Rowland M. Cross who sends these pictures. The 43 unit schools last year spent $7,355! There were 87 teachers and 1,265 pupils. The curriculum included music, games, religious education, health instruction, arithmetic, reading and general knowledge.

TEACHERS

From Yu Ying Middle School come these boys. Front row, second from right, is the son of two Oberlin College graduates. Other student teachers are from Goodrich Girls School, Bridgman Academy, Peiping Union Women's Bible Training School and Jefferson Academy.

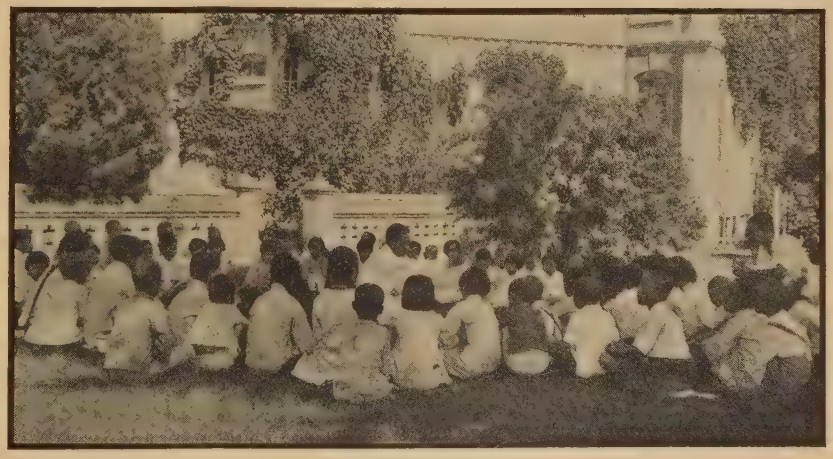


MOVING SPIRIT

As in every venture of this kind there is back of it an enthusiastic person and here he is, Lin Yung Lien, on the right, of Jefferson Academy (Class 1930) with two and a half years of teaching in the country and now connected with the Rural Service Center and giving special attention to 4-H Clubs and Vacation schools for children.

SWEET SINGERS

(Above) the Choir at Teng Shih Kou Vacation School and in the lower right hand corner the class at the same school which had 167 students. Question: How did the camera man keep them all from looking around?



"As a Little Child" — A Devotional Service

By Mrs. Elinor Hithe Rush of Charlotte, North Carolina

WHEN we turn the calendar to the month of June there always comes a vision of children. It is during this month we witness their educational accomplishments. We note with joy their promotion from the grammar schools and the colleges. The churches also turn their attention to children and honor them with the celebration of Children's Day.

With the vision of June and children in mind comes these scenes in the life of Jesus:

"Then there was brought unto Him little children, that He should put His hands on them, and pray; and the disciples rebuked them.

"But Jesus said, 'Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.'

"And He laid His hands on them and departed thence."

Matt. 19:13–15

"And Jesus called a little child unto Him and set Him in the midst of them,

"And he said, 'Verily I say unto you, except ye be converted and become as little children ye shall not enter into the kingdom of heaven.

" 'Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

"And whoso shall receive one such little child in my name receiveth me.' "

Matt. 18:2–5

In both of these scenes Jesus likens the fundamental attitude of those who would inherit the kingdom of heaven to that of a little child.

Let us therefore look to them for a pattern by which we may shape our lives. In selecting a pattern by which we wish to make a garment we note first the style, then the sizes in which this style may be purchased, then the material required to make the garment. The childlike pattern of life also has these three requirements.

The style is humbleness:

Thy home is with the humble, Lord,
The simplest are the best;
Thy lodging is in childlike hearts,
Thou makest there Thy rest.

(Hymn 184, *Pilgrim Hymnal*)

The size is love: As we look around us we see different sizes of love on display: love for one's own family, love for a few friends, love for one nation or race. In the special shops, where the largest sizes are shown, we find love for all people. The childlike pattern calls for the size as is set by Jesus:

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself."

Matt. 22:37–39

Love is kind and suffers long;
Love is meek and thinks no wrong;
Love than death itself more strong;
Therefore give us love.

(Hymn 267, *Pilgrim Hymnal*)

The material required is obedience: Though we succeed in getting the style and size of pattern the success lies in getting the required material. So it is with the childlike pattern of life, its success hinges on meeting the requirement of obedience.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Matt. 7:21

Be with me, Lord, where'er I go;
Teach me what Thou wouldst have me do;
Suggest whate'er I think or say;
Direct me in Thy narrow way.

(Hymn 282, *Pilgrim Hymnal*)

Prayer: Our Father, at this time of year when we are turning our thoughts to the child in our midst help us to be more like him. Help us to love all of Thy children, to be humble to Thy will and obey Thy divine guidance. Indeed, we would be children of Thine.

We would pray for the children in our homes, churches, schools and nation. Grant to those who lead them Christlike lives. May the governments of our nation so love and respect children that the laws they enact will protect their rights.

Be merciful, Our Father, to the unfortunate child. As we look around us we see those who are homeless, those whose lives are blighted by sin and greed, those who due to economic conditions hardly have enough on which to exist, and those whose homes know not Thee. Grant to them the happiness and love bestowed upon Thy children, in the name of Thy Son, Jesus. Amen.

Christian Youth Prepare for Action

By Lucy Eldredge

"Lakeside in June"

THESE have been magic, exciting words in our youth circles for months. They refer to the meeting of the Christian Youth Conference of North America which will be in session at Lakeside-on-Lake-Erie, June 23–28, when more than one hundred Congregational Christian youth and youth leaders from all parts of the country will share with hundreds of representatives of other denominations and youth agencies in a serious attempt to face the implications of "Christian Youth Building a New World."

The inspiration which comes from listening to and talking with world leaders; the stimulation which comes through working with others to outline plans for Christian action; the new power which accompanies the acceptance of a difficult task; intimate acquaintance with young people from many states, all of whom are concerned with the same important matters; days of friendship and worship in a lovely setting—all these, and more, are suggested by *"Lakeside in June."*

In 1922 one of the first Congregational Young People's Summer Conferences was launched at Lakeside. A movement, mightier than even the leaders with their far vision could see, began then.

Four years later an international youth meeting in Birmingham, Ala., started something which has grown until youth throughout the country are becoming more and more concerned about the building of a new world. The 1936 Lakeside Conference became imperative.

Youth's voice in planning is needed. Youth's action in leadership is demanded. Youth is ready to claim a share in the building of an "Effective Church." Lakeside offers the opportunity to give an answer to two important questions; answers which are pretty important to the church and to the ten million Protestant young people in America:

"What can youth do coöperatively to build a program which will enlist all youth? What are the immediate opportunities and duties of members of the Pilgrim Fellowship?"

So youth is coming to Lakeside in June. Tasks of which those first Congregational delegates at Lakeside in 1922 never dreamed will be studied. Toyohiko Kagawa, Daniel A. Poling, Kirby Page, and scores of others will be there.

Much time will be spent in commissions seeking to develop plans of Christian action which will be related to such opportunities as Developing a Personal Christian Life, Helping Others to be Christian, Building a Warless World, Creating a Christian Economic Order, Missionary Action, Preparation for Home and Marriage, A Christian Use of Leisure Time, Discovering a New Patriotism, A Christian and the Use of Beverage Alcohol, Breaking down Race Barriers.

The plans developed must prove whether "Christian Youth Building a New World" is merely a lovely dream and a theme for oratorical effort and the writer's pen, or a task which present-day youth will accept seriously as their own.

The enduring results of Lakeside will be evident in the lives of the young people who attend, as well as in their plans for the building of a more effective church program.

There are many reasons for anticipating Lakeside with hope for our own program. The Congregational Christian response to the Conference call has been remarkable. Our quota was eighty regular delegates (all chosen for their places of special leadership), ten special student representatives, and fifteen adults.

Each state was given an opportunity to share in this quota. The response was immediate, enthusiastic. For example, there will be a half-dozen from the Pacific coast, four at least from the Southeast, six from Massachusetts, and every Association in Ohio had a delegate registered far in advance. There is every reason to believe that we shall go well beyond the quota assigned. This indicates an interest which is heartening.

Lakeside offers the opportunity for conference with young people representing many viewpoints and groups, and also a chance for the Pilgrim Fellowship to meet and work. Our delegates will live near enough together to become close friends. They will serve on commissions to work out emphasis and plans for the Pilgrim Program.

At the close of each day the Congregational Christian group will spend at least forty-five minutes in special fellowship of thought and worship. Barriers of distance will disappear. Common objectives and ideals will become bonds of unity.

There is no desire to discover one way of doing things but there will be an earnest attempt to find the tasks in which we can go forward together.

A third reason for anticipating Lakeside with confidence is found in the plans already developing in various states. Many delegates will return immediately to share the message of the meeting with groups in July Conferences.

Others will take a leading part in August and September program-building groups. They will speak in fall Association meetings. They will work with State Religious Education Committees.

Much has preceded Lakeside. Countless meetings and conferences have been held. Programs have been planned. Organizations have been perfected. Purposes have been phrased.

Lakeside must build upon all of this, and seek not something altogether new but a program of action, planned and accepted by youth and youth leaders together. Who can guess what elements in our church life in the years just ahead may be dated "Beginning at Lakeside"?

Kagawa off Parade

By Carl Heath Kopf

"I AM a transcendentalist for today," Kagawa declared as he stepped briskly from the train at Back Bay Station in Boston at 6 a.m. one fine Saturday morning in April, asking that he be taken to Concord where he might breathe in the atmosphere of Thoreau and Emerson.

It was his rest day in his whirlwind tour of America. I had been warned that he would refuse to rest but would insist on seeing, going, doing. He did. And I was under the blessed compulsion of taking him where he wanted to go.

What impressed him most in or around Boston? Walden Pond, by all odds. As we drew near the site of Thoreau's hut Kagawa took off his hat and seemed almost to worship as at a shrine. He threw a stone on the cairn, the while quoting from Thoreau's writings.

Then he drew off from us, sat down on a mossy stump, looked out over the quiet water and, taking out pen and paper, wrote with utter concentration for several moments. Returning with radiant face, he said, "Thank you, thank you, now I have another poem." To his nurse's gentle reprimand for sitting in a damp place, this, "If I get something to sit on, the poem flies away."

"Now you take me to Plymouth," was the next command. I protested that Plymouth was some fifty miles away and this was his rest day. "I go to Plymouth." We went to Plymouth. He again uncovered his head at the Rock and drew away from us to write another poem.

How eagerly we shall scan his next volume of verse! Buying three books about the Pilgrims at a stall near the Rock, he had read them through soon after lunch and was asking questions on fine points of colonial history which were a compliment to our intelligence but a complete revelation of our ignorance. Back to Boston for two interviews and his day of "rest" was over.

When speaking to a vast audience Kagawa is crisp, eager, almost tense. Off parade he is the most relaxed person I have known. This explains his obvious physical reserve and power. Many people think him weak in body. On the contrary, in spite of superficial illnesses, he is tireless. He sleeps not more than five hours but is always fresh and ready to work.

He has an insatiable, purposeful intellectual curiosity. He wants to know anything and everything which may help him to help his people. He was reading a 900 page tome on *Principles of Soil Embrobiology* while in Boston, to help the farmers of Japan. Before 8 o'clock one morning he had eaten breakfast and wanted to visit the Harvard Museums, on a day when he was to speak four times.

Not only did he study each of the Indian village groups in the Peabody Museum but he made us read to him the technical description of each and when I hurried over the phrase, "for food they eat the bulbous roots of the camas," he made me stop and write it down on paper. He was also interested in the Montezuma Dropendola with its protective nest. That is purposeful curiosity. As Mr. Jensen of our Boston Committee said, "When you get such a brain in such a spirit, what a man!"

Kagawa seems unable to think or talk about himself. He has not read Miss Baumann's fine biography of him. Always he is asking questions of others, not answering them about himself. "Tell me the content of Santayana's *Last Puritan*. What is Moxie? How many people on the Mayflower? Tell me what you know about the life of Emerson." So he asks.

He had heard of the famous Japanese prints at the Boston Museum and as we reviewed them he proved the depth of his own appreciation of his country's art. And he knew as much about the carvings on the Buddhist temples of Java in the 7th century as he did about the monkeys of Sosen, in Japan.

He is the most deeply learned man in the widest range of knowledge that I have ever met. And what is more amazing, he can relate his culture, his economics, his spirituality into a dynamic whole.

If I could inscribe any one sentence of his for eternal memory it would be this, "Loving kindness is more contagious than tuberculosis."

Echoes of Mount Holyoke in China

By Agnes Kelsey Shute

HELEN B. CALDER, whose name has been so intimately associated with Mount Holyoke for many years, has been having a rare experience seeing the graduates of her Alma Mater at work and at home in China.

She is visiting her sister—also a Mount Holyoke alumna—Mrs. Lawrence Thurston of Ginling College, the foreign sister college of Smith, Mount Holyoke's neighbor.

Miss Calder's letters give us a vivid picture of the opportunities for the college-trained women she is finding in the new China wherever she goes, and of their outreach and accomplishment. Through her letters her friends can feel the thrill of renewing old friendships; at Shanghai Baptist College she visited Mrs. Chang, a Mount Holyoke woman who had been her next-door neighbor at the Jerusalem Conference in 1927.

TWO COLLEGE-TRAINED CHINESE WOMEN

She visited two other educated Chinese women in Shanghai, each with the name of New, though the Chinese characters were different. The first Mrs. New is a graduate of Ginling's first class (1919) and is the wife of a prominent doctor, an orthopedic specialist, with his own private hospital, of which his wife is the business manager.

She has a six-year-old son and was temporarily caring for seven little nieces and nephews. Her husband and his brothers, to celebrate the seventieth birthday of their mother, an aunt of Madame Chiang Kai Shek and an ardent Christian, have built a home for middle-class needy Chinese women.

The mother takes an active interest in selecting the twenty women to be admitted to this home; the caretaker is a pastor and they hope to have services in its attractive chapel to which the farmer neighbors will also be invited.

The second Mrs. New is the wife of an important official of the Nanking government. "When she married," writes Miss Calder, "she went to live in the rambling old-style Chinese house where there was no chance to see beyond the courtyard walls. The country all around was in a bad way as the largest crop in the fields was graves!

"Mrs. New first had a house built for herself in a separate yard where she could look out on the country from her windows. She began to take an interest in the plight of the farmers, and has gradually persuaded them to move some of the graves and have a little more land for growing food. She started a peach orchard for herself and then gave the farmers young trees. We saw the young orchards all around.

"I don't know the order in which her work developed, but today it has grown in several directions. All along the roadside for hundreds of yards are lovely flowers, Dorothy Perkins ramblers predominating at present. She gives seeds to the farmers to start similar beauty spots. She has a large nursery school with students in training to raise trees, shrubs, and flowers.

"There is a community center with a secretary in charge, to which young men come for training in rural welfare uplift. In her part of the old ancestral mansion she has women learning weaving. They are making towels, curtains, and coarse cloth such as farmers wear, and the products are sold in a store.

"There is a school where farmers come on rainy days to learn to read. There is a factory where seeds are tested and where cotton seed is pressed into vegetable oil. There is a dispensary where patients are treated. A Christian pastor visits in the homes and reports cases needing help.

Speaking of Ginling College in Nanking University, here are three alumnae who are teaching at Hwai Yuen. At the right is Principal Li

Mrs. Chen, Mt. Holyoke Graduate, and family

"There is a coöperative bank where money is loaned to the farmers. Some of the money for all this expanding work comes out of Mrs. New's own pocket and she lives very simply herself in order to have money to use in this way. Some comes from government grants and now that she has demonstrated so successfully, the local community government is putting in some funds.

"She served us Chinese tea in cups with lids which we held back while we drank the tea. Her face is radiant and it was an inspiration to meet her. Both she and the other Mrs. New give the credit for their desire to serve to the Christian training in their homes rather than to Mission Schools."

"Last night we had our first real feast, at the home of a Ginling graduate who took physical education at Wellesley and who has been in my home in Auburndale. She is still teaching at Ginling, though she has two children, one only forty-two days old. She and her husband have a nice home in the rear of the husband's old home.

TWO AMERICAN MOUNT HOLYOKE ALUMNAE

Helen Huntington Smith and Gertrude Jenness Rinden of Foochow: "How much Gertrude Rinden would enjoy a visit with you! She very much needs to get away once in a while, as she is so constantly on the job and their home is out in the country. When you spend all the morning teaching two of your children and then must also help them to amuse themselves part of the afternoon, you really need a change!

"She is very fine about it, even when her husband goes off for a whole week on his country tours and she has no English-speaking person near. She has some very fine Chinese friends who would do anything for her in an emergency but she cannot talk intimately with them with her limited knowledge of the language.

"The baby is adorable and I was allowed to spoil her a little by holding her some time every day. She loves to be held as much as all Chinese babies, who expect to be held all the time, but she is very good about playing in her pen. She sometimes howls a few minutes when she is put down but if you leave her alone she begins to play with her toys and is quite happy.

"Gertrude is doing a good deal to help in a better babies' campaign. She helped the magistrate's wife to put on an exhibit showing exactly the food which should be given to children of six months, a year and two years, and the hours when it should be given. Over 200 women came out and at least *saw*. Whether any of them will make the experiment remains to be seen.

"Helen Smith is as dear as ever, so full of life and interest. The Chinese girls love her and she is a wonderful influence wherever she goes. She is interested in extra-curricular activities and so carries a very heavy schedule in Wenshan School.

"The Wenshan girls are so attractive. Many of them come from better class homes and look so well. One girl who sat beside me at a feast which the Y.W.C.A. cabinet gave is ambitious to be a civil engineer or a great swimmer! Since I was here fifteen years ago practically all the girls have bobbed their hair. There are all varieties of bobs, long and short, frizzed and permanent-waved and straight, becoming and otherwise.

"Helen has taken one group of younger girls out twice to a shop where they could rent bicycles (three girls pay eight cents Chinese money for an hour and two hold the third on while she learns). They are wildly enthusiastic about it. So China progresses!"

And Miss Calder's next Mt. Holyoke reunion will be with Dr. Mei-yung Ting who has a hospital of her own, not run by a Mission Board, but a private Christian hospital for women and children in Tientsin. On the side, Dr. Ting is mothering two little nieces and two nephews, and sponsoring a home school for underprivileged girls in a country district, at her own expense; for such is sharing the abundant life in the eyes of a Chinese Christian!

In contrast to these college women: "Yesterday on the train I sat beside a thirty-five-year-old woman who had never been on a train, who couldn't read a single character, and who was going to Shanghai to be an *amah* (nurse-maid) because her mother-in-law beat her so badly that friends had arranged to get her away. She traveled under our care to Kiukiang and today goes on her first boat ride. I couldn't help comparing thirty-five years of *my* life with hers!"

Mount Holyoke in Alabama

How Helen Jenkins of the class of 1906 has built Thorsby Institute upon sure foundations

THIS spring most of the public schools of Alabama, outside of the larger cities, closed the last of March or the first of April "for lack of funds." Thorsby Institute has never enjoyed any appreciable amount of funds—but it finished the scheduled term.

Three years ago when the banks of the nation were closed a post office money order was received in New York from Miss Helen Jenkins to discharge a financial obligation which was not yet due. And that is characteristic.

The soil around Thorsby, which is midway between Birmingham and Montgomery, has a peculiarly tenacious quality whenever moistened. It tends to linger on shoes, clothes, hallways, and steps. But Thorsby Institute always looks as though it had just been dusted. Dirt does not linger in its halls.

The students at Thorsby have received their elementary training in the rural schools of Alabama, where terms are short and teachers scantily prepared.

But any young person who graduates from Thorsby "knows his stuff." One could not imagine sloppy spelling or hazy mathematics in an institution presided over by Helen Jenkins. According to one college president, "The best prepared students we get come from Thorsby."

But to appreciate Thorsby one needs to travel in the hinterland from which its students come. Rural Alabama is one of the least favored sections of our country economically. Money is a scarce commodity. The usual home is a low structure elevated above the ground by posts with a porch across the front, usually destitute of paint. The churches are one-room affairs where "preaching Sunday" comes once a month. But boys and girls abound. Large families prevail.

The young man or young woman in Alabama who would receive the type of high school education which is taken for granted in many sections of the country needs two things: an abundance of energy to start with, and some help along the way. Given this combination, these young people can travel far.

Fortunately the relations between Thorsby Institute and our seventy rural churches in Alabama are intimate. The Institute is host to a week-end gathering of young people each year. Thorsby is the headquarters of Miss Marguerite Davison, church extension worker who devotes her time to the young people of Alabama, West Florida, Kentucky, and Tennessee.

Many paths have been worn between the churches and Thorsby. It is the logical path for any ambitious young person to follow. And the results are quite visible in the life of the churches in better work in the Sunday schools, the presentation of worship services and even plays, and in the beginning of community activities. Parents who send their children to Thorsby hold their heads high.

At Thorsby Institute work is very much the order of the day. Every girl in the boarding department is required to put in six hours of work a week, and one suspects that this is not of the boondoggling variety. The total charges for the year, including room and board for nine months, are $177 "and work." The food is simple but abundant and served in an attractive dining room.

But the training at Thorsby does not stop with honest work with both hand and head. It is a place of broadening horizons for youth. Each year Thanksgiving Day brings a dinner at the Institute followed by a trip to the county poor farm where the students both distribute food and candy and present a program.

Thorsby is working in a quiet way for better relations between the races in Alabama. It has entertained a group from Trinity School, which is maintained by The American Missionary Association at Athens, Ala., and has been represented at the interracial conferences held at Talladega College.

At the Christian Life Conference held at Thorsby

Above: Thorsby Dining Hall.

Below: Thorsby students taken for a ride. Treasurer E. W. Butler of the Institute and Deacon of the church, is backing up the proceedings. Staunch, courageous, wise and loyal, he is the cloud by day and the pillar of fire by night, humanly speaking, to his friends and to the Christian cause in Thorsby.

Above: South Cottage where Miss Fairbank has been living. The house is also used as a dormitory for boys.

Center: Thorsby Congregational Church, across the Thorsby Institute campus; Rev. Lawrence L. Stanley, pastor.

Below: Girls' dormitory group, with the Thorsby Church in the background.

this last March a discussion group was held on race relations in which the sentiment was expressed by several Alabama young people that "race prejudice was evidence of a low intelligence."

From Thorsby many students go on to college, particularly to two institutions of similar aim which are fostered by our churches—Southern Union and Piedmont. When Thorsby graduates arrive in college it is quite common for them to spend their vacations in Student Summer Service under the Church Extension Boards.

The town of Thorsby was originally founded by a group of Scandinavians, some of whom are still in the community. A Congregational church was organized on a union basis in 1905, which has continued through the years as a group of devoted people who coöperate intimately with the Institute, which was founded a year later.

The school has suffered several vicissitudes, including two disastrous fires, but now owns an attractive campus in the center of the community, a modern school building, and two dormitories. Miss Jenkins has been the principal of the Institute for many years. The finances of the school are little less than miraculous. It reports an "endowment" of $500, and in days of prosperity it once received an annual grant of $400 from the Education Society, which comes no more.

In a recent year the budget of $10,000 was secured through payments of $2700 collected in money and work from the students and donations of $7300 secured by Miss Jenkins.

And Miss Jenkins herself

Thus does the spirit of Mary Lyon produce results in Alabama today.

Pennsylvania Churches Flooded

THE March floods wrought serious damage to six of our churches in western Pennsylvania. Three of these are able to finance the necessary repairs from their own resources, while three more are looking to the fellowship in general and the Church Building Society in particular for aid.

Along wtih the rest of Pittsburgh's "golden triangle," the Smithfield Church was flooded. Damages to the heating plant and gymnasium amounted to thousands of dollars. But Smithfield has both taken care of its own repairs and lent a helping hand to the smaller churches which have also suffered.

The basement of the Bethesda Church of Edwardsville was flooded twice in ten days, while the water reached the rural church at Gapsville. Both can carry on without help from outside.

The situation with the Evangelical Protestant Church at Tarentum, in the suburbs of Pittsburgh, is more serious. There are six feet of water in the church auditorium and five feet in the first floor of the parsonage nearby—and the pastor had just invested in new furniture.

Both of the pianos had to be loaded into trucks with the other debris and ditched. Of course most of the members suffered also. Tarentum is particularly anxious to secure 150 hymn books and a new altar cloth.

Our church in the flood-famous city of Johnstown is not far from the river, but the auditorium was high enough above the ground to escape. Rev. Alfred G. Peacock was in process of moving from Lisbon, N. H., to assume the pastorate, and fortunately his household goods had not yet arrived.

Damage amounting to $2500 was done to the basement of the church and parsonage. Two pianos, hymn books, and kitchen equipment were destroyed. The floor buckled and the decorations were ruined. This is a church of 200 members noted for its young people.

The most serious loss was suffered by the Slavonic Church of Pittsburgh, which is located on low ground near the Ohio river and almost in the shadow of the penitentiary. This is a truly missionary institution, where John Kocerha has labored for nineteen years.

Between eight and ten feet of water entered the building, wrecking both the church auditorium and the

Sunday school rooms. Pews, chairs, carpets, floors, and walls were covered with a slime which oozed out again and again after they were washed. Replacements will cost between two and four thousand dollars.

The churches of Pennsylvania took an offering for the benefit of the flooded churches on May 10. In addition it is expected that the Church Building Society will supply generous aid to those which have suffered most. Personal contributions of hymn books and pianos would also be greatly welcomed.

Secretarial Side Lights

Foreign Secretary of the American Board

The lines in the face of Wynn Cowan Fairfield run crossways rather than up and down. His eyes twinkle and his lips seem always ready to break into a smile. His manner has something about it suggestive of China. We almost described him as a sort of genial Buddha.

Wynn Fairfield is also something of a genial genealogist and has shaken down two interesting facts from his own family tree. He is the fourth generation of either preachers or teachers. Of his eight great-grandparents, two came from Virginia and the other six from New England. He himself was born on neutral ground at Tabor, Iowa, presumably close to the campus of Tabor College, at that time a thriving institution.

His later boyhood and high school days were spent on the campus of Howard University in Washington, D. C., where he trespassed across the color line sufficiently to graduate from the preparatory department of this conspicuous Negro institution.

In 1903 he entered Oberlin as a third-generation-student and it seems to have been his spiritual home ever since. In 1905 he became a student volunteer, in 1907 he graduated from the College, and in 1910 he took his degree in divinity from the Oberlin School of Theology. In between times he became acquainted with the young woman who became his wife. In 1926 he took his master's degree in education. If Oberlin were subtracted one wonders what would be left of Wynn Fairfield. This spring his oldest child and only daughter will graduate from the "ancestral institution."

The American Board appointed Wynn Fairfield to Shansi, North China, in 1909. He sailed in June of 1910, pausing in Japan to marry Miss Daisie P. Gehman, who had preceded him to China by three years. His first term of service was spent in language study and "general work," which included pastoral work, teaching, supervising some building, and the treasurership of the Taiku station. During his furlough in 1917–1918 he studied at Union Seminary and Teachers' College. Upon his return to China in 1918, he became associated with H. H. K'ung, now minister of finance of the Chinese Republic, in the conduct of the Oberlin-Shansi Memorial Schools in Taiku.

In 1928 he was advised to return to America for health reasons, and at the same time was invited to become an acting associate secretary in the Foreign Department of the Board. He obeyed the beckoning hand of manifest destiny, pausing on his way back to America to visit the Foochow, Shaowu, and Japan Missions.

Wynn Fairfield began work in Boston on April Fools' Day of 1929. In 1930 he was elected Associate Secretary and in 1934 Secretary. The Laymen's Inquiry sent him back to Japan in 1930–31 as a liaison officer for the fact-finders, and he slipped away to China for a brief visit. In 1934–35 he spent seven months in the Far East on administrative duties and in the interests of coöperation.

He is the "official farmer" of the American Board and chairman of the Rural Missions Coöperating Committee. When at home he lives in Newtonville, Mass. In addition to the daughter at Oberlin he has two sons in Newton high schools.

Mrs. James

A Jubilee Year

By Lewis T. Reed

The Board of Ministerial Relief Rejoices in a Half-Century of Christian Fellowship and Service

D. Willis James

THE meeting of the General Council of 1936 will mark the completion of a half-century of ministerial relief on a national scale. The charter of The Trustees of the National Council of Congregational Churches was granted by the General Assembly of Connecticut in 1885 and accepted by the National Council in 1886.

The immediate reason for the incorporation was in order that a bequest of $10,000 from Mrs. Helen C. Knowles of Worcester, Mass., for the benefit of aged ministers or their widows, might be received and administered.

The list of incorporators included many honored names: Julius H. Seelye, Frederick A. Noble, Henry Fairbanks, William M. Taylor, George F. Magoun, E. S. Jones, Samuel B. Capen, Henry A. Hazen, William H. Moore, Lavalette Perrin; and on the first Board of Directors were also James G. Roberts, Henry A. Stimson, Josiah Strong, Charles F. Thwing, and G. Henry Whitcomb.

Conspicuous among those who have served this cause through the years is Dr. Henry A. Stimson, who secured the first bequest of $10,000 and who became successively president of the Directors of the Congregational Board of Ministerial Relief and of the Trustees of the Annuity Fund.

In his days of strength, valiant, forceful, generous and devoted, and in his advanced years equally sympathetic and loyal, Dr. Stimson deserves and receives the gratitude of all who have known his labors in behalf of the welfare of our ministry.

The work was conducted under this first charter with its amendments until 1907, when the name was changed to the more distinctive title of The Congregational Board of Ministerial Relief.

CONTRASTS AND PROGRESS

The formation of a national board of ministerial relief had long been antedated by the establishment of state relief societies. As early as 1650 the "Massachusetts Convention of Congregational Ministers" for the assistance of widows and orphans of Congregational ministers was in existence, and in 1786 the "Massachusetts Charitable Society" was incorporated with the same object. Both these societies are still functioning and are an invaluable aid in the care of widows and orphans of Congregational ministers in Massachusetts.

Other state relief societies followed: New Hampshire in 1813; Maine, 1829; Illinois, 1857; Vermont, 1858; Minnesota, 1860; Connecticut, 1864; Rhode Island, 1868; Massachusetts Board of Ministerial Aid, 1869; California, 1872; Wisconsin, 1876; New York, 1878; Michigan, 1880; South Dakota, 1884 and others later.

Of the seventeen state relief societies existing when the national board was incorporated, only two maintain their absolute independence at the present time, and between them and the national board the utmost goodwill and coöperation prevail.

The first report of the secretary to the National Council at its meeting in 1889 showed grants to three ministers and three widows in a total amount of $850. Although the state boards were at that time expending approximately $19,000 annually, mainly in Massachusetts and Connecticut, the contrast between conditions fifty years ago and those of today is impressive.

In 1935 the national Board of Ministerial Relief made regular and emergency grants to the number of 865, amounting to $168,071; Massachusetts and Rhode Island, whose grants are paid through the national board, 73 grants amounting to $25,546, and

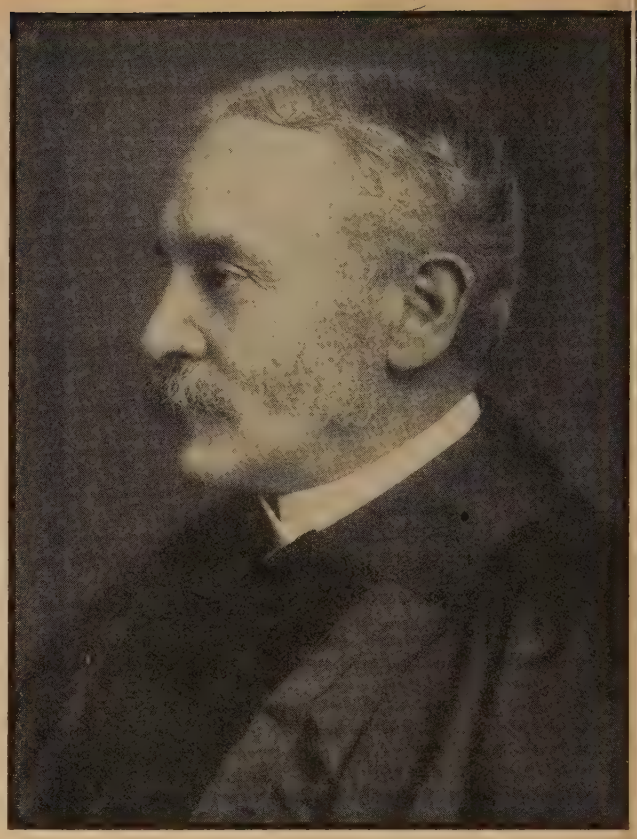
Northern California and Connecticut, 85 grants amounting to $21,027; a grand total of 1,023 regular and emergency grants amounting to $214,644.

The merger of the work of the state boards with the national board, which was mainly accomplished between 1921 and 1930, has resulted both in increased efficiency of administration and in just distribution of aid.

Pensioners of the boards are to be found today in all but six states of the Union, as well as in Hawaii, Puerto Rico, Canada, England, Germany, and Japan. Those pensioners resident in foreign countries are receiving their pensions on the basis of service rendered in the Congregational ministry in the United States.

In 1933 an amendment to the charter was secured which enabled the Congregational Board of Ministerial Relief to extend its work to the care of Christian Church ministers and widows who were in need.

At the present time there are twenty-nine Christian Church pensioners on the roll, and the board holds endowment funds for the benefit of Christian Church ministers and widows to the amount of $8,529 and balances of other funds for current use, transferred by Christian Conferences or received through the apportionment of $4,652.



Dr. Henry A. Stimson

THE QUALITY OF MERCY

The mere narration of facts in connection with the developing work of the Board of Ministerial Relief, however, gives little idea of the quality of Christian fellowship with which its aid is both bestowed and received, or the loyalty and generosity with which the work has been sustained by the friends of our ministry.

Into the work of this Board have been poured gifts and legacies of memorable amounts, tens of thousands of gifts in smaller amounts but with no less consecration, the service of officials of high character and tender sympathy, and upon the work of the Board have rested the prayers of thanksgiving of a vast number of aged saints.

Following the first bequest of $10,000 from Mrs. Helen C. Knowles, Mrs. D. Willis James of New York, a woman of rare devotion to all Christian causes, made gifts amounting to $100,000 to the Board of Ministerial Relief and in her will bequeathed the further sum of $750,000, received in 1916 and 1917.

In 1929, Mrs. Arthur Dwight Dana and her sons, William Dale and Arthur Dwight Dana, Jr., gave $100,000 to the Annuity Fund for Congregational Ministers as a memorial to Arthur Dwight Dana, the income to be used for ten years for the Board of Ministerial Relief. The income of this gift has been of incalculable help during the years of depression.

In 1930 Granger Homestead in Canandaigua, New York, became the property of the Board through the bequest of Miss Antoinette Pierson Granger and was opened in December of that year as a home for retired Congregational ministers and their wives. The residuary estate, also bequeathed to the Board, has furnished an endowment of about $85,000.

In 1934 and 1935 payments on bequests and on conditional gifts which matured amounted to $87,394 and were received from seventeen different states. Legacies included the proceeds of a trust fund of $50,000 established by Mrs. Dotha Bushnell Hillyer and released for the uses of the Board of Ministerial Relief by the death of Rev. Charles E. Stowe.

WHAT OF THE FUTURE?

It is the distinct policy of the denomination, declared in many resolutions, that Congregational and Christian ministers now in their active years should make provision for their advanced years through the contributory reserve plan of the Annuity Fund.

It will be a glorious day in denominational statesmanship when, on the one hand, all Congregational and Christian pastors are members of the Annuity Fund, with the guarantee of an age annuity; and, on the other hand, the Board of Ministerial Relief, true to its name, stands with adequate funds to meet the inevitable necessities and emergencies of life.

That happy day is, however, remote. There are still in our fellowship many hundreds of ministers who, because of age or other circumstances, did not achieve membership in the Annuity Fund. They and their widows are still the sacred responsibility of the Board of Ministerial Relief and will be for many years to come.

The day will never come when the ministrations of this Board in the form of aid to those in misfortune or whose annuities are insufficient for decent living will not be required. No social adjustment can ever replace the service that kindness and personal remembrance render.

It would be suitable to commemorate the fiftieth anniversary of ministerial relief on a national scale by a memorial fund or memorial gifts that would enable the Board of Ministerial Relief in the next half-century to fulfill its function of caring adequately for those Veterans of the Cross who have come to days of distress.

Give Me My Boots and Saddle

By H. Roy Phillippi

The meditations of a home missionary pastor who has accepted a call back East

THE strange part of it is that I do not wear boots and some seventeen years ago I was weaned from a saddle. It happened thus.

When I first came West, I had hoped to make a real cow-man out of myself. I borrowed a saddle pony and tried to ride eighteen miles into the country. I had on B.V.D.'s and a pair of woolen trousers.

I arrived in time for the evening service. Mentally I was quite well, but physically I was in the red. The inner sides of my legs all the way down to my shins were oozing with blood. It took two weeks for those sores to heal. I haven't ridden ten miles on horseback since.

Boots and saddle is another name for the West, the West I have learned to love. The seventeen years I have been in Montana have made me feel like a native of the state. I love her virtues but despise her vices. Here I have had experiences vast and varied.

I think the most interesting wedding I ever officiated at was my first one. It was in 1919. I had just got home from three days' visiting and found a call for me to come to Shaumut.

I had never been to a Western wedding before. I was to be there at seven in the evening. I was there in my best. But the best man was still in the field. He came in about sundown, had to take a bath, eat his supper, and get dressed.

The wedding took place at 9:30. After the wedding the whole countryside retired to the town hall where there was a hot dance orchestra. They danced till midnight. Then they had lunch and danced on till morning.

I left for home at one. Quite different from the weddings I had witnessed in Old Second Church of Oberlin, where I had been student pastoral assistant.

I should say my most interesting funeral was one at which I was not privileged to read Scripture, sing, pray or make any remarks. I was asked to come and read the will. I was the only man in the countryside who could read in public.

The deceased left eight hundred acres of land. He had had three wives, one at a time, and the present widow wanted everyone to know all this land belonged to her. Well they had one grand time for two years. The last I knew they were on relief.

The most interesting day, I think, was one summer day when I helped a sheep man dock twelve sheep, drove twenty-four miles, got in on a branding, helped with twenty-two head of critters, and returned six miles of the way and baptized three children. That *was* an interesting day.

I love the West and its people. They are a great people. They can face more and come up smiling than anyone else in the world. I know, for I have been through their sorrows with them. I have seen their crops, their life bread, burn up in the heat summer after summer, their stock die in the winter. And yet they stick!

They are not noted for piety, and yet they have a religion that is real. This church in Baker has people in it from twelve denominational backgrounds. They range from Roman Catholic to Wesleyan Methodist.

One of the best workers and the finest woman passed on a year ago. I learned from the family that she had been a First Day Adventist all her life till she came to Baker. She was a loyal Congregationalist to the end.

We are often asked why the Western churches sometimes permit radical groups to come in. There is in almost all our churches in the West a minority who have been reared in another church.

Unless they have become acclimated in the Congregational way, it is often possible for an evangelist of the old faith to come along and sound the call. To me it is not a surprise that churches sometimes give opportunity to these groups but that it happens so seldom.

Medical Missionaries Meet

Not long ago a surgeon of a certain country was wondering why he could not make his hospital run as well as that of a medical missionary in his vicinity. He had the equipment, the staff, and the technical skill. And yet something was lacking. What was the trouble?

A Moslem friend of his in answer told him about a certain monkey that one day discovered a lantern which, if lighted, would grant him every wish.

The monkey asked to be taken to Constantinople, and lo, immediately he was there. He wished then to see Paris, and there he was! He went on, through this magic, to London, Berlin, and other famous cities; and, overjoyed, he seized the lantern and took it home to display it to his friends there.

But, alas, when he gathered his folks about him to show them the wonders of the world and to reveal his own miraculous power, lo and behold, the lantern failed to work! The right words were spoken, the proper magic passes were made, but nothing happened. The monkey had forgotten to light the lamp within!

This story was told by a medical missionary at a meeting of missionary physicians, surgeons, and nurses held at Clifton Springs, New York, April 25–27. It illustrated the distinctive difference between the Christian motive actuating a medical missionary staff and that of a hospital absorbed primarily in itself or in its commercialized ends. It illustrated the fact that if a doctor's heart is aglow or if the morale of his staff is alight with genuine interest in the patient and his people, then the hospital is justified as a *Christian* means of service. If, however, it is but a matter of dealing scientifically with men as "cases," then it has no distinctive *Christian* feature or force.

Though every physician, surgeon, and nurse sent to foreign lands may and should be jealous of his technical reputation and should desire the most up-to-date equipment possible, yet his real hold upon the people is gotten through a spirit of compassion for them in suffering and a friendly soul of service.

THEY PLACE COMPASSION FIRST

With nationalism rampant the world over, medical and surgical work is bound to be provided for by the State. Medical missions, in equipment, staff, and even scientific skill should equal such; yet their special reason for existence will lie in their spiritual motivation and in the spiritual results of their labors.

To one observer at this Clifton Springs meeting the forty odd medical missionaries without a doubt revealed their eagerness to be scientifically sound and technically first class. They showed plenty of desire for the best equipped hospitals possible. They talked much about high-grade training schools, both for doctors and for nurses.

They spent a great deal of time discussing public health work, coöperation with government hospitals and with native physicians and surgeons. They listened eagerly to scientific papers on the surgical, medical, and dental problems that different ones were facing in different fields.

Yet we could not help noticing that their one desire —yes, their united prayer—was for the heart of Christ, the one thing that they felt was distinctive in successful Christian work.

Without compassion for human beings in need and without friendly consideration of the patient as a person, they realized that they could not fulfill their dream

of effective Christian service, to say nothing of meeting the natural yearnings of their own spirits.

Medical missionaries do not go to foreign lands to proselytize. Their immediate motive is not to convert to Christianity—or even to disarm the doubting, opposing minds of the people. They go to cure and to prevent and to save, just as the Great Physician himself did on earth and would have them do as His disciples.

THEY FEEL AT HOME AT CLIFTON SPRINGS

The Conference found a congenial atmosphere at Clifton Springs. They heard of Dr. Henry Foster and of his motives and aims in founding the sanitarium. They felt the warmth of welcome in the present staff under the direction of Superintendent Adrian Taylor, himself a former medical missionary. They felt quite at home.

The staff of the sanitarium and clinic was listened to with genuine respect when on Saturday evening, the 25th, it gave a demonstration for the benefit of the Conference. Dr. Taylor, for example, spoke upon the use of black silk sutures in surgery. Dr. Eicknor gave an exhibition of up-to-date anaesthesia used at Clifton Springs. Dr. Hollenburg gave a very instructive talk on carcinoma of the large bowel. Dr. Thomas, the laboratory specialist, gave a most illuminating lecture on some experiments that he was conducting. Dr. Wright spoke from his broad and deep experience in handling diabetic cases; while Dr. Wedd, the well-known heart specialist, dwelt upon certain aspects of angina pectoris.

The fellowship of the Conference was all that it naturally would be. Physicians, surgeons, and nurses from North, Central, West, and South China, and those from Central, West, and South India found a genuine camaraderie with their fellows from Japan and Korea, Siam, Persia, South and East Africa, Liberia, Sierra Leone, Syria, Turkey, and Guatemala.

Supt. Taylor (right) of Clifton Springs and Dr. Ned Dodd of the Presbyterian Board, take a constitutional at the sulphur spring.

And here we have some Congregational physicians, surgeons, and nurses who met at the Clifton Springs Conference.

Left to right: Dr. Walter Hume of India, Miss Gertrude Merrill of East Africa, Dr. James McCord of South Africa, Dr. Albert Dewey of Turkey, Miss Katherine Mix of India, and Dr. Mark Hopkins Ward, Medical Secretary of the ABCFM and one of the two directors of the Conference.

Dr. Charles Gillette of China attended the Conference, but was unable to be present when this picture was taken.

The subject of theology was taboo, to be sure, but both in religion and in science the Conference was a unit. All this means much to the doctors and nurses when they return to their various fields. They do not struggle along alone. They are in a great interdenominational medical missionary family.

Some movies were given, including one excellent one on "Around the Clock with the Baby." The modern Canton Hospital was shown in operation as a contrast with what it was under Peter Parker, 1836–1843.

THE FINDINGS OF THE CONFERENCE

This Sixth Biennial Conference of Medical Missions which met at the Clifton Springs Sanitarium and Clinic reaffirmed the conviction that the ministry of healing should be considered "one of the integral functions and essential duties of Christians throughout the world." For, strange as it may seem, this principle is not acted upon generally in the Church at large.

The Conference deprecated pressure on the various medical missionary units for full self-support. It expressed the conviction that medical missionary service should be entirely devoid of the commercial spirit. Medical missionaries are always under pressure to maintain a heavy budget without adequate appropriations from the homeland, and this naturally has put compulsions on them to secure local funds and to make charges when at times they would have preferred a larger de-

gree of charity. While service that is compensated for is in the large more dignified and worthwhile, yet the spirit of compassion urges the medical missionary to err on the side of too much rather than too little charity.

The Conference expressed a strong disapproval of the diversion of funds earned in medical service to other forms of work. If any medical work has earnings in excess of its budget, such funds should accrue either to an endowment fund for this or for other healing ministries, or should result in a larger volume of charity work in the institution concerned.

The Conference went on record requesting the American College of Surgeons to initiate steps to extend its influence through its Hospital Standardization Committee to those countries where there are Fellows of the College—that is, to Asia and Africa particularly. This was suggested in order to raise the level of medical mission institutions.

The Badger Who Got Evicted

A Tale Retold by Dorothy P. Cushing

IT stood at the corner of a busy street in Matsuyama, Japan. It was a tree, a majestic Chinese nettle tree, and at its feet was a shrine. Red banners waved from it and night and day sticks of incense sent curls of smoke into the air. Here the ricksha men and the cake-shop keeper and all the rest stopped to worship. Not the tree—not a Chinese nettle tree—but the spirit of a badger said to have occupied this tenement longer than the memory of the oldest inhabitant of Matsuyama.

But the city was growing, as cities have a habit of doing. There were 80,000 persons living there. It wanted to widen its streets for double tramway tracks. The tree was in the way. Obviously to get rid of a tree someone had to move it. Would the city workmen or the car company cut it down? Nay, and again nay, reports Rev. Leeds Gulick. Of course, the modern officials didn't believe in any such nonsense; but, you know how it is, well . . . let some one else do it!

IN WHICH SOME CONGREGATIONAL YOUNG MEN ACT

Now it happened that the young men's society of the Matsuyama Congregational church needed money to fight the liquor traffic. Someone said: "If you will lop off the branches of the tree we will give you 20 yen." They would and they did, with alacrity. An expectant crowd assembled to see the audacious youths struck dead by a wrathful badger spirit. The ricksha man, frantic at the disappearance of his luck, tried to pull one of them from the tree. But the job was done, amidst some grumbling from the mob, and the young men returned to their home under their own steam.

Next no one could be found who would cart off the branches. Finally a Christian basket maker did this. The tree was transplanted with priestly ceremony to a new home where it tried to make a comeback and failed. Worshipers dropped off. Two years later a farmer in the north started one of those shrine rumors which are not foreign to the United States, by declaring he had seen a badger peeping out of a Chinese nettle tree nearby. He told the village elders. They had a head for business—as has happened elsewhere.

"To be sure, to be sure," they gravely declared, "here is the badger from Matsuyama." He had to go somewhere and has just succeeded in finding an apartment suitable to his station in life. Hundreds and then thousands came to worship. The railroads had to arrange to have their crack expresses stop at this small wayside shrine and to run extras on holidays. People came five hours by boat.

IN WHICH SALVATION IS NOT FREE

Incense rose day and night. The petitions of thousands seeking cures for their loved ones or themselves mingled with the clink of copper coins rolling into the locked, barred boxes under the tree. The pitiful yearn-

ing and seeking after an Unknown God went on until the police were frantic in their efforts to handle the mobs. Pickpockets and crooks added to the confusion. Charlatans plied their trade.

Something had to be done and rumor has it, without factual evidence, that the police were accomplices to the tale that the badger, disturbed by so much hubbub about his front door, had gone to live with seven sisters in different parts of the island, although a bit of him had returned to Matsuyama. The cures ceased—the crowds melted away.

But this tale has more than one moral. The first is obvious, but the second is best understood by the village fathers who took their riches into the city banks and found that such a large sum of copper coins would not be accepted even as legal tender for taxes! What could they do with more than 20,000 yen in coppers? So the men who got rich out of the credulity of the people and were willing to dupe those who sought spiritual aid and a miracle from a tree, saw the boom vanish. And now they have on hand enough small change to last each one of them a century!

Adult Study Books for the Coming Year

By T. H. P. Sailer

Out of Africa, by Emory Ross.

The author has been a missionary in the Belgian Congo and has traveled extensively over Africa. He has done much popular speaking on the subject, which is reflected in his rather impressionistic style.

The six chapters of the book treat the following subjects: first, the recent rapid changes which are involved in putting modern tools and products into the hands of people who had never used even wheeled vehicles.

Second, African society and land, the communal spirit and structure of society, and its particular semi-religious attitude toward land.

Chapter III discusses the relation of Africa to world peace, the clash of national ambitions aroused in the partition of Africa, and the danger of sacrificing the human welfare of the African people in the desire to exploit raw materials.

Chapter IV takes up the educational problem with its difficulties of language and the problems of effecting adjustment of two civilizations that are so dissimilar.

The last two chapters present methods, problems, and products of missionary work: types of successful American missionary effort and of the African leadership it has developed; the Ethiopian situation; and the particular problems of the use of American Negroes as missionaries in Africa.

Finally, the need of coöperation of missionaries with each other and with Africans, some outstanding needs and illustrations of possibilities, ending with the problem of Africa becoming Christian.

The book makes easy reading and the manuscript has received some enthusiastic appreciation.

Congo Crosses, by Julia Lake Kellersberger.

The book published by the Central Committee on the United Study of Foreign Missions, *Congo Crosses,* is by Mrs. Julia Lake Kellersberger, missionary of the Southern Presbyterian Church in Belgian Congo. She writes of various crosses which affect the women of her region. She speaks first of the Southern Cross in the sky, which looks down on a continent of great variety, samples of which are sketched. Next she treats the great handicaps of Africa, past and present, political, physical and social.

The third chapter describes the burdens borne by African women from babyhood to old age. After this come the problems of African marriage and motherhood.

In chapter V the changes, economic, educational and political, are presented and what they involve for women. The last chapter shows what Christianity has meant to the lives of African women.

The book is written with warmth and enthusiasm. There is no attempt to treat the whole continent, but only the section with which the writer is familiar.

Some of the illustrations taken from personal experience are very vivid and cannot fail to stir sympathy deeply. There are some attractive pictures, a map, and a bibliography.

A Preface to Racial Understanding, by Charles S. Johnson.

This is written by a trained Negro sociologist, professor in Fisk University. It is a very thorough and dispassionate defense of the race, presenting fully the handicaps under which it has labored since the days of the slave trade.

The first two chapters indicate the consequences of the slave status, both for the Negro and the white man. Chapters III to V deal with the economic situation and educational matters. Chapter VI presents the contributions of Negroes in spite of their heavy handicaps. Chapter VII sketches the lives of a number of Negroes who have rendered notable service.

Chapter VIII takes up the attitude of the church, white and Negro. Chapter IX outlines the policies adopted by society on the Negro question, and the principal agencies at present doing constructive work. The last chapter deals with current prejudices.

This is an able treatment of the subject by a thoroughly posted student of it. The writer manifestly feels keenly the position of his race with all its political, economic, and educational handicaps. He presents his arguments in a dignified way, with plenty of evidence.

His thorough acquaintance with all the facts enables him to make a strong case without any emotional pressure. He gives a very clear picture of the conditions in which the American Negro finds himself today.

* * *

Miss Mary DeBardeleben, of the Southern Methodist Church, is preparing suggestions for leaders using Professor Johnson's book. Her outline indicates that she will suggest a number of topics for study and discussion from which groups may choose according to their local interests. Reference material is given for each topic and specific suggestions for the conduct of the sessions. Such a course should stimulate first-hand investigation in local communities.

The suggestions for leaders for Dr. Ross's book are being prepared by T. H. P. Sailer. They indicate methods that may be used with different types of groups, more or less studious. There are a number of opinion tests for marking and discussion, and outlines for impersonations by which different viewpoints may be presented. The closing session will need to be supplemented by denominational material.

Pilgrim Fellowship Pointers

By Harry T. Stock

What's Wrong with These Drivers and Pedestrians? is a large four-page folder which shows, in pictorial form, twenty-four situations in which accidents occur. There is a supplementary sheet which gives the answers. The matter of safety from automobile accidents is a major moral issue. Here is a first-class piece of material, usable in a class or society. It may be had, free of cost, from the local office, or the Hartford, Conn., headquarters of the Travelers Insurance Co.

* * *

The General Board of Education of the United Brethren Church (1442 U. B. Bldg., Dayton, Ohio), has issued a "panel discussion in dramatic form" for young people. It is called *The Case of Pagan vs. Christian*, and may be had for five cents—six for a quarter. It emphasizes the essentially pagan character of much of our modern civilization.

* * *

Christ's Pathway to Power, by Owen M. Geer, is a handbook for leaders interested in developing the spiritual life of young people. It may be used as a manual for the training of leaders or for personal reading. The chapter headings are: Ways of Winning Others, The Need of the News, The Challenge to the Individual, The Practice of the Presence of God, The Inner Fellowship, and Widening the Circle. Epworth League, 740 Rush St., Chicago. 25 cents.

* * *

Bulletin 55 is a discussion of "The Effective Young People's Society." Ten points are emphasized and treated in terms of specific proposals. Each officer and committee member should have a copy. The executive committee or council should study it during the summer in preparation for the fall program. Five cents, from the Young People's Department, 14 Beacon St., Boston, Mass.

* * *

The June issue of *The Pilgrim Highroad* contains several articles which are excellent for group discussion (in addition to the regular Christian Life and Christian Endeavor topics). One is by Paul Reynolds and treats of the questions young people are asking about missions. Another, by Ray Gibbons, discusses the question of Bible reading. 15 cents from the Pilgrim Press.

Morning Prayer By Lida May Russell

Hushed is the morning air, a waking silence holds
The world with bands of faintly rosy light.
The night, but lately keeping watch and ward
O'er sleeping children, turns reluctant feet
And yields place to the coming day.
And now, with flowers that lift their heads in incensed prayer,
With birds that fill the sky with praises fair,
I too, would bring my offering of thanks;
And, freed from taint of pride and grime of self,
Would bring, O Christ, my life afresh to Thee,
That in Thy strength and purity
Thou'lt make this day Thine Own,
This heart Thy Throne,
And that Thy Grace may live in me today.

Mrs. Ranney Resigns

REV. Helen Street Ranney has asked to be relieved of her duties as Associate Secretary of the Mid-West office of the Commission on Missions. Her resignation will take effect August 1, though she goes on two-thirds time on the 15th of June.

She feels obliged to give up this form of service because of its exacting demands upon her strength through necessarily long itineraries and strenuous conference work.

She will be greatly missed by those who have been associated with her in both office and church. Her love of people, her sensitive intuitions, her broadminded reaction to the social problems of the day, her indomitable devotion to Missions, her quiet, confident optimism, —all this and more has endeared her to a countless number of women throughout America and the world. She has been a truly constructive force in kingdom values.

There has been a reason for this wide and varied influence. Born in Exeter, New Hampshire, of a long line of New Englanders; educated at Wellesley College and Hartford Seminary; spending several years in pastoral work with her husband in Hartford, Connecticut, and Hanover, New Hampshire, Mrs. Ranney came to know intimately her New England.

Life with Dr. Ranney at Colorado Springs began her education in things Mid-Western.

Traveling up and down the Pacific Coast for five years following Dr. Ranney's death gave her a good working knowledge of that progressive part of our land.

A tour of India, China and Japan and visits into Mexico and into our South helped to give her an understanding mind and heart.

Her interest in Missions came naturally. Her father, Rev. George Street, was for many years a Corporate Member-at-Large of the American Board, and her maternal grandfather was Secretary Rufus Anderson of that Board.

Her interest in the Woman's Board of Missions dates from the time of her mother's connection with the New Hampshire Branch of that organization.

Her acquaintance with the Woman's Board of the Interior, beginning with her residence in Colorado has been broadened and deepened by the relationships which have been hers for six years among the women of the Mid-West.

As Executive Secretary of the Woman's Board of Missions for the Pacific she helped shape and put into effect the educational and promotional plans of that Board.

And almost constantly all her life she has been studying first hand Home Missionary work, not only in the South and Southwest, but also in practically every section of America.

We might add, too, that Mrs. Ranney was brought up on THE MISSIONARY HERALD; also that up to the present day she reads the HERALD to keep abreast of the day in things missionary.

Rarely do we find a Christian leader, ordained or otherwise, with such length, breadth, height and depth of "background" and Mrs. Ranney, we well know, has given freely, lavishly of this wealth of knowledge and spirit.

But this is no obituary. Fortunately, Mrs. Ranney does not retire altogether from active Christian work. After a much needed rest and a year or two of study in the University of Chicago, she will be open to calls for at least part-time service. The HERALD joins with a host of friends in wishing her the "best yet."

Apportionment Receipts

For January - April, Inclusive, 1936

	1936		1935		Gain		Loss	
American Board		$59,606		$57,324		$2,282		
Home Boards								
Am. Miss. Assn.	$8,437		$10,487				$2,050	
Extension Boards	17,444		19,195				1,751	
Bd. Ministerial Rel.	10,652*		9,139**		$1,513			
Edn. & Foundation	5,875		6,370				495	
Federal Council	305		301		4			
Council Social Ac.	3,394		1,825		1,569			
		46,107		47,317				$1,210
State Conferences and Home Missionary Societies		72,640		69,570		3,070		
Total		178,353		174,211		4,142		
Gain						$4,142		

*Includes $3,990 reported by Department of Apportionment Receipts for Ministerial Boards and $4,865 for Annuity Fund Special, and $1,797 reported by three states for 1936, used by their own Boards for Ministerial Relief.

**Includes $6,660 reported by Department of Apportionment Receipts for Ministerial Boards and $301 for Annuity Fund Special, and $2,178 reported by two states for 1935, used by their own Boards for Ministerial Relief.

The receipts from churches for the work of our State Conferences, Home Boards, the Council for Social Action and the American Board for the first four months of 1936 show an increase of 2.38 per cent over the corresponding period of 1935. Without question this is encouraging. But how encouraging is it?

Compare the figures for the corresponding four months each year since 1930.

Year	Per Cent	Year	Per Cent
1931	—11.2	1934	+11.2
1932	—11.1	1935	—18.34
1933	—36.9	1936	+2.38

With the exception of 1934, the first four months of each year for five years have shown a disheartening drop as compared with the corresponding period of the previous year. The unusual figure for 1934, namely, a gain of 11.4 per cent, is to be explained in large part by the abysmal drop during the banking crisis of 1933. It is easier to register a gain over a very low figure than over a good record.

It would seem that we have substantial reason for hoping that we are beginning a real, though so far a very moderate, increase in our giving. One State Superintendent estimates that 2/10 of 1 per cent of the actual increase in the income of Congregational folk in his state during 1935, as compared with their income for 1934, would far more than meet the joint request of our Boards and States for 22 per cent increase during the biennium 1936 and 1937, as compared with the total benevolence giving during the biennium 1934 and 1935. This seems altogether inadequate. Expressed in dollars, 22 per cent is approximately $600,000. Have we turned the corner? Let's make sure that we have. F. F. G.

The Widow's Million

By Philip Jerome Cleveland

One day Lord Christ went walking in the temple
With those He loved, when from the circling throng
A woman's face emerged, of toil and sorrow.
She hastened to the treasury; a long
Thin hand crept from her widow's gown to tremble
A moment in the air, her eyes to pray.
Christ stopped and clutched the robe of John and Peter
Who passed a jest and turned to go away.
Before the widow curved back to the traffic
The Lord Christ stepped beside her, pressed her hand
Kind in His own. There was a psalm of blessing
Upon His wistful lips; then with command
He led His loved ones out into the sunshine,
His dark eyes filled with laughter and a light
So strange and fair that one of His disciples
Spoke hastily to Him upon the height
"Lord, but a mite she gave out of her hoarding."
The Lord Christ halted and His lips were stern:—
"A mite? Nay, for the widow gave a million,
Far more than ever man or priest shall earn.
She gave to God long days and nights of service,
Long hours of pain, good children taught His way,
Daytime and dark, years, and her wornout fingers,
Her life and love she gave at noon today."

Under the Searchlight

Caroline Frost of Adams, South Africa

Miss Frost is an appropriate choice for our General Council number, for she is a graduate of Mount Holyoke College, taught for several years in American Missionary Association schools, then became an American Board missionary in Africa. It would be interesting to know how many of our foreign missionaries served an apprenticeship in the schools of the A.M.A.!

One of those pedagogic years was at Peabody Academy, Troy, N. C., midway of her college course. After graduation in 1894 she taught for three years in Talladega College. Hence, she writes us, she finds the MISSIONARY HERALD specially interesting now that it contains so many articles about work in the Southland.

From Talladega, she went, as Fidelia Phelps of Inanda (also a Mount Holyoke woman) had done before her, to teach for a three-year term in Huguenot Seminary, Cape Colony, Africa, a school for white girls, founded 1874 by Rev. Andrew Murray after reading the life of Mary Lyon; he sent to Mount Holyoke Seminary for graduates to take charge of the school.

Even then she felt a special drawing toward the girls of the black race, and when her term was completed went to teach in the Umzumbe Home of our South Africa Mission, a year later receiving full appointment. To this school came girls straight from the kraals, so that she came into intimate contact with the most primitive conditions, customs, and mentalities, and learned to know the African woman through and through.

During her first furlough the teachers' home in Umzumbe burned to the ground, and with it her books, pictures, and precious memorabilia. The American teachers lived in very crowded, uncomfortable quarters after her return before a new house could be built. After an unsatisfactory experience with a white overseer, Miss Frost herself supervised the making of the bricks. "To be sure, I know nothing about brick-making, but what does that matter, pray tell!" The bricks were undoubtedly all right; missionaries are versatile (they have to be!), and Miss Frost's middle name was faithfulness throughout her missionary life.

Then in 1909 came a most progressive move. The government was willing to support a normal school, and as "our mission stands at the head in educational matters of all the societies in Natal and we desire to stay at the head," Miss Frost wrote, it was decided to gather the two highest classes from each of the three mission boarding schools into a coeducational normal school at Amanzimtoti. She was invited to go there to help get things started.

She stayed! Stayed twenty-six years! Is there now. "Always to be depended upon; of a devoted temperament, very loyal to the school and to its administrators; never seeking for special recognition."

A while ago she begged off from teaching work. Wouldn't anyone after forty years of it! She wanted to do a few things no teacher really had any time for: to leave the institution—now become Adams College, with its greatly increased enrollment, its many buildings, its gardens, its Mary Lyon Cottage, a special reminder of Mount Holyoke College—tidier and much better looking, when she should come to America.

So she improved the landscaping of the grounds and developed the gardens. Of an artistic temperament, she has always had a large share in the arrangement of exhibitions or bazaars. She has superintended purchase of supplies, cooking, and sewing in the dormitories, and taught knitting to the kraal women. She has catalogued and arranged the college library, making it much more useful to students, and has gathered and been responsible for the mission archives, many a hundred years old.

She couldn't get out of all teaching, though. Mr. Stick got her to give twelve lectures on missions to the pastors' training class early last year, and again to the refresher classes for Bantu ministers in the summer, with four lectures on plant studies.

Mount Holyoke College
Foreign Missionaries '88-'35

Very many of these are American Board appointees, term workers not included. *Active* missionaries of Board in italics, married names in parentheses.

AFRICA

Bradley, Helen M.
Bursaw, Annah (Tucker)
Childs, Leila M.
Easton, Mabel
Everett, Helen Newton
Frost, Caroline E.
Halford, Madeline
Miller, Clara I. (Dart)
Morse, Dr. Elizabeth

CHINA

Abbey, Katherine Jennings
Allen, Julia Frances
Allyn, Harriett May
Baker, Lucy Fish
Barber, Miriam L. (Judd)
Beach, Helen Frances
Booth, Lucy H.
Boughton, Helen E.
Boutelle, Harriet Lang
Boynton, Edith Church
Browne, Alice S. (Frame)
Burroughs, Grace
Calder, Matilda Smyrell
Chatfield, Marion
Cruff, Maude Edith
Dodds, Marguerite
Dodge, Adelia M.
Donaldson, Mary Lois
Downer, Sarah Boddie
Gold, Winifred Florence
Gould, Annie Allender
Green, Katharine Rogers
Hall, Alice Underwood
Hall, Anne Gertrude
Higgins, Ruby Elizabeth
Holway, Amy Richardson
Jenness, Gertrude (Rinden)
Kentfield, Annie Louise
Lane, Lottie Rowe
Logan, Eleanor Coover
Paterson, Marion Benson
Patrick, Florence Margaret
Rankin, Marjorie
Riggs, Cora I.
Savage, Ruth Coleman
Sewall, Carolyn Titcomb
Shepard, Mary Warren
Smith, Helen Huntington
Stryker, Dr. Minnie
Tucker, Marian E.
Tyzzer, Helen Edwards
Ward, Laura Dwight
Wells, Laura Preston
Wild, Charlotte, R.N.
Wilder, Grace Helene
Wood, Muriel
Woods, Alice Christine
Woods, Catherine Trimmer
Woods, Martha Daisy
Worthley, Evelyn M.

INDIA

Bartholomew, Ellen Scudder
Beardslee, Helen
Beman, Marion J.
Caskey, Mary A. (Fairbank)
Clark, Katharine E. (Dudley)
Coe, Amy Belle
Conklin, Elizabeth Woodruff
Coon, Edith Marion
Fairbank, Adelaide Ballantine
Gates, Edith
Harding, Annie Brayton
Harding, Mary Ballantine
Mason, Eleanor Dewey
Nasmith, Mildred Florence
Owen, Margaret C. (Thomas)
Parker, Ruth Esther
Scudder, Dr. Ida
Smiley, Caroline Dixon
Van Doren, Alice Boucher
Wilcox, Katie
Withers, Myra
Woods, Frances Belcher
Woodside, Grace Owen

JAPAN

Brown, Clara Louise
Chase, Laura
Curtice, Lois Kate
Day, Carolyn Barton
Demarest, May Baldwin
Dunlop, Louise Herchmer
Gregory, Mary L.
Hallock, Mary S.
Hibbard, Esther L.
Hoyt, Olive Sawyer
Jenkins, Louise Freeland
Keith, Cora F. (Warren)
Learned, Grace Whitney
Lee, Elizabeth Meredith
Linsley, Edna Eunice
Merrill, Katharine
Pettee, Elizabeth Wilson
Post, Vida
Schneder, Mary Elizabeth
Stone, Cora A.
Stowe, Grace Hannah
Stowe, Mary Elizabeth
Swartz, E. Pauline
Telford, Caroline M.
Webb, Grace Esselstyn
Wilkinson, Elizabeth
Wyckoff, Harriet Jane

NEAR EAST

Allen, Annie Teresa
Allen, Charlotte Edwards
Beardslee, Ruth
Bond, Violet R.
Clarke, Elizabeth C.
Fowle, Mary Caroline
Gile, Lydia Ann
Griswold, Florence Eliza
Horton, Blanche Louise
Hyde, Susan Cleveland
Knapp, Grace H.
McLaren, Grisell McFarlande
Nosser, Marion
Pinneo, Annie Evelyn
Rogers, Emma Gertrude
Tracy, Annie Caroline
Ward, Mary Isabella
White, Irma

PHILIPPINES, MICRONESIA

Boardman, Elizabeth Warner
Crabbs, Helen Frances
Elmer, Gertrude Patience

Olin, Jennie
Rodgers, Anna Hendricks
Sharp, Elsie

SPAIN, MEXICO

Bushee, Alice Huntington
Holton, Priscilla (Neff)
Howland, Barbara Southworth
Howland, Marion Reed
Mathews, Octavia W.
Wright, Margarita

OTHER COUNTRIES

Allen, Mary D., M.D., Persia
Bronson, Katharine V., Syria
Crawford, Frances L., Siam
Dean, Margaret W., Persia
Eastman, Louise H., Burma
Firman, Dorothy, Irak
Miller, Lisett, Korea
Richard, Dorothy M., Chile
Spicer, Elsie E., Brazil
Stickney, Julia Hall, Burma

Note: It seems but fair to add here the names of missionary alumnae who, not active missionaries of the American Board this year, were active five years ago. These are: Ruth Ward Beach, Emily R. Bissell (name on the bronze tablet), Grace Learned Curtis, Madeline Halford Dixon, Fanny Ensworth Griswold, Marion Tucker Parsons, Martha Clark Pedley, Ruth Parker White.

Mount Holyoke and the A. M. A.

Teacher	*Last known address*	*School where service was given*
Miss Lydia Edgerly, '17	Philadelphia, Penn.	Straight College, New Orleans, Daniel Hand School, 1930–34.
Miss Frances Y. Michel, '23	West Suffield, Conn.	Straight and LeMoyne colleges, 1929–34. Biol.
Miss Minerva M. Sparrow, '04	Mattapoisett, Mass.	Straight College. Head Dept. of English.
Miss Lillian W. Voorhees, '17	Talladega, Ala.	Tougaloo and Talladega colleges, Prof. of Dramatics and Public Speaking, 1917–.
Mrs. Clifton Bradley, '23 (née Miss Miriam B. Austin)	Springfield, Mass.	Pleasant Hill, Tenn. Teacher of Sciences, 1923–24.
Miss Carmencita Clough, '27	Poultney, Vt.	Trinity School, Athens, Ala., 1928–29. English.
Miss Marion Fuller, '28	Suffield, Conn.	Straight College, 1928–29. Piano and Voice.
Miss Alice Hitchcock, '11	Holyoke, Mass.	Avery Institute, Charleston, S. C. H. S., 1 year.
Mrs. Edgar M. Clarke, Jr., '13 (née Miss Bertie Green Jones)	Brooklyn, N. Y.	Beach Institute, Savannah, Ga., 1913–16.
Miss Edith L. Knight, '22	Fairfield, Conn.	Tougaloo College, Miss. English, 1924–25.
Miss Grace E. Marlin, '12	Wareham, Mass.	Tougaloo College, 1920–23.
Miss Harriet McCarthy, '28	Kewanee, Ill.	Allen Normal School. Mathematics, 1928–29.
Mrs. Sherman C. Frost, '25 (née Miss Ruth M. Miles)	Cambridge, Mass.	Allen Normal School, Thomasville, Ga., 1925–26.
Miss Marjorie Rankin, '11	Tientsin, China	Emerson Institute, Mobile, Ala. High School.
Miss Mary K. Warren, '29	Auburndale, Mass.	Allen Normal School. Mathematics, Grades 8–9.
Mrs. Harold H. Sinclair, '12 (née Miss Anna L. Webb)	Worcester, Mass.	Gregory Normal School, Wilmington, N. C. Teacher of Latin and History.
Mrs. Wm. R. Bushnell, '09 (née Miss Eloise H. White)	Saybrook, Conn.	Straight University, New Orleans, La., 1913–15.
Miss Kate H. Whitmore, '17	Holyoke, Mass.	Piano and Ass't Public School teacher, 1923–24; Tougaloo College, Miss., and Girls' Industrial school, Moorhead, Miss.
Mrs. Pierrepont Nichols, '16 (née Miss Gladys H. Winslow)	Assonet, Mass.	Talladega College, Ala., 1916–17. English.

This, That, and the Other

A Chinese Mt. Holyoke Graduate Writes

"For women the best place to live is America. I have visited England. Only people of wealth can go to colleges in England. Denmark is a small country of little over three million people and one-third of them live in Copenhagen. There is only one university in Denmark. However, Denmark is noted for her best rural education. Sweden and Norway are small countries also. They are peaceful places to live. But America is the place in the world where women have chances to develop themselves. America is so beautiful with her trees and forests. You have good roads so you can motor from one state to another. Your living condition is good. If one works hard, one at least can make a living. But this is not true of many other countries. You have no idea of our bad politics. We must be patient. It seems to me that the human heart is the same in every country. I think there must come first a change in heart; then we would have changes in political affairs. We are selfish beings. By process of education and self-discipline we become unselfish. We have been giving too much time for material gains and we forget our spiritual deeds."

Southland Spirituals

The Negro has given America her folksongs. Once a group of distinguished Americans traveling in Mexico were asked to sing something characteristic of their land and responded with "Way Down Upon the Suwanee Ribber" and "Old Black Joe." Far more original and even more haunting than these old favorites are the Negro spirituals. In our young peoples' summer conferences they are being sung increasingly. Sixty-four of the best known spirituals have been gathered into a paper-bound booklet called *Southland Spirituals* by the Rodeheaver Company and can be had for twenty-five cents.

Foreign Students at Yenching

There is quite a group of American students at Yenching University. Some have come from the west to have this Oriental experience; others are the children of residents in China who take part of their college course here. Most of them just the freshman year, but Hubbard, oldest son of Rev. and Mrs. Earle H. Ballou of Tientsin has been taking his sophomore year there too. The Americans have to work hard to keep up with good Chinese classmates, writes Professor Stanley Wilson, for the best students here have a way of winning, against stiff competition, the scholarships for study abroad offered by various Foundations. Students skate in winter at Yenching, though very few know how when they come. Honolulu and South Sea students surpass in this sport those from colder climes!

Mary Lyon, mother of Mount Holyoke, found in this little rural church in Buckland, Mass., her inspiration for the great task of educating young women.

Bulgarians in Detroit

On March 15 Rev. Zaprian D. Vidoloff of Chicago conducted the first Evangelical service for Bulgarians ever held in Detroit in the First Roumanian Baptist Church, with an attendance of thirty-two for Church and twenty-six for Sunday school. Mr. Vidoloff writes: "I was surprised to meet one of my schoolmates from Bulgaria after a period of twenty-nine years. I also met the brother of another of my schoolmates who, after six years in Russia, is now preaching Christianity rather than Communism. The more I think about Detroit the greater are the opportunities for Christian work which I see there."

A Progressive Pastor in Syria

is Mr. Kherlopian, who has recently gone to the outstation of Kirik Khan (Broken Inn), which used to be a mere cluster of huts, but is now a town of several thousand, mostly Armenians who have settled there since the War. It is a center for many villages; the new pastor has brought new courage and enthusiasm to the work. He is making a special effort for the young men, has them come every evening to the schoolroom, where he talks and reads with them, shows them pictures and books, and has them sing and play their violins. Rev. and Mrs. John E. Merrill, visiting churches around Alexandretta during the New Year's vacation of Aleppo College, found that the bare little parsonage in Kirik Khan had been made into a real home by the pastor's lovely wife and three children, cheerful with pretty curtains, pictures, and small library.

A Good-will Debating Trip

Last winter the debating team of LeMoyne College, which is maintained by The American Missionary Association in Memphis, Tennessee, made a three-week auto trip to California, during which they matched wits and tongues with representatives of Bakersfield Junior College, the University of California, San Mateo Junior College, Leland Stanford University, San Jose Teachers College, The College of the Pacific, Fresno State College, Pasadena College, Whittier College, LaVerne College, San Diego State College, and Texas Christian University of Fort Worth. The question discussed was whether Congress should be permitted to override the decisions of the Supreme Court by a two-thirds vote. The team of four together with the faculty coach traveled by auto. This is the fourth consecutive trip of this sort which the college has sponsored, with the result that it holds a preëminent reputation for debating skill among Negro schools.

"One of the Millions"

Occasionally there comes along a man who asks for the privilege of ministering in a needy community primarily for the joy of service. From a small Southern community comes this report from such a person: "I moved to the field in January and am giving my full time to the community. The church is very weak numerically and even more so financially. I receive $10 a month from the Church Extension Boards. During the three months that I have been here the church has averaged paying me $5.82 a month, so that my total salary thus far amounts to $15.82 a month. Fortunately or otherwise I do not have a wife. At present I have a nice place to stay free of rent through the kindness of one of the winter people. I find that it is possible to live quite happily on $15.82 per month. I have plenty to eat and am keeping out of debt. Of course I cannot afford to get married or sick, but there comes to one a certain morbid satisfaction in feeling one's self to be one of the millions."

Among the Dinos

Willard Spence, the new pastor at Vernal, Utah, writes: "There are plenty of things here to provide interesting features. This country consists mostly of Indians, Latter-Day-Saints, and dinosaur bones. Perhaps the most interesting phase of my work is carried on at the dinosaur camp. This camp employs one hundred men, secured through the transient bureau from all parts of the United States. Dr. Boyle, scientist in charge, came to the dinosaur camp expecting to find a new species of dinosaur, and new Geological formations, but his real discovery has been along the line of human values. The fact that he has inspired a large group of men to write poetry about their own experiences has led me to contribute as much as possible to the life of the camp. This camp is now under the auspices of the PWA and the National Park Service. A museum is being constructed here which will house the dinos in their native habitat."

Massachusetts began to believe in federated churches in 1887—leading the rest of the country in this form of community service.

The picture shows the attractive little federated church of Bolton, Mass. Baptists joined with Unitarians and Friends to make this possible.

We're Bursting with Pride

writes Nellie Walker, now of Inanda, "because Inanda has been chosen to give the six months' preliminary course for candidates entering the Nurses' Training Course to be opened in connection with the new Government Hospital for Africans and Indians which is now nearing completion at Durban. This is the first time the Provincial Government in the Union of South Africa has undertaken to train African girls as nurses. The Department of Education will provide the salary for an academic teacher for the course; the hospital will provide a nurse-tutor to give elementary instruction in nursing; but the Principal of Inanda is given the responsibility of selecting the teacher and the candidates, and of generally administering the project."

A New Stereopticon Lecture

The long awaited stereopticon lecture, "Opening Doors to World Culture," is now available at the depositories of the Commission on Missions in Boston, New York, and Chicago. This lecture was largely prepared by Fred L. Brownlee and deals with the five colleges for Negroes maintained by The American Missionary Association—Talladega, LeMoyne, Tougaloo, Dillard and Tillotson. The emphasis is upon the personalities which have created these schools and the personalities which they have in turn produced. It consists of forty-eight colored slides.

The Distractions of Spring

From their new parish in North Georgia, Alan and Carol Jones write: "On our last return trip from Sardis Church, Carol and I had twelve backseat drivers with us.

They were eleven hens and a rooster. Beside them was a bag of corn, which they are now turning into eggs at the rate of nine and ten a day. Then folks of Liberty Church sent us home with boxes of young flower-plants. So fascinating is this world of chickens and chicks to come, cats and kittens, young lettuce, cabbage, potatoes, corn and peas, phlox, violets, verbena, etc., that at times I seem to hear One who called men from fishing calling me from too much farming to a still fairer work."

Personals

Robert E. Lewis, for many years Y.M.C.A. secretary in China and Cleveland, a former member of the Prudential Committee of the American Board, and more recently confidential adviser to the Chinese government, has returned to this country and is establishing his home at Rockville Center, Long Island, where one of his daughters resides.

Rev. and Mrs. Raymond A. Dudley of Tirumangalam, India arrived early in May. Mrs. Dudley (Katharine Clark) is a Mt. Holyoke College alumna and Mr. Dudley an alumnus of Yale College and Yale Divinity School. He has had charge of a large district and has given especial attention to the robber castes.

Dr. and Mrs. James B. McCord arrived on furlough in April from Durban, South Africa where Dr. McCord has headed the medical department, and where the mission hospital has recently been named for him; he has prepared a striking pamphlet on the evolution of this hospital. An Illinois man, he received his doctor's degree from Northwestern University, after graduation from Oberlin College, and went to Africa in 1899. Mrs. McCord (Margaret Mellen) is a second generation missionary to Africa; she was also an Oberlin graduate.

Dr. and Mrs. Willis H. Willis arrived early in May from Mt. Silinda, East Africa. Dr. Willis is an alumnus of Denison University and took his Doctor of Medicine degree from Western Reserve University. He also holds the certificate of the School of Tropical Medicine in London. Mrs. Willis (Estelle Brent) is the daughter of a late associate missionary in the East Africa Mission.

Miss Dorothea R. Caverno of Northampton, Mass., has recently contributed toward a project which the one in charge of the American Board's archives has much at heart: the salvaging of the "Vinton Book."

Many, many letters are received by the American Board requesting information for use in biographies, historical books, theses for advanced degrees, addresses on the occasion of town or church anniversaries or historical centenaries.

To answer these inquiries means considerable research among our archives. The *first* step is to consult the "Vinton Book" compiled by Rev. John Adams Vinton of South Boston and Winchester in 1869.

He wrote out in longhand an accurate account of the beginning of every mission of the American Board and the biographical data concerning every missionary of the Board. After his death in 1877 Miss A. M. Chapin carried on the record till 1886.

This book, a big volume of about 500 pages, has been in constant use for sixty-six years.

But now it is disintegrating: the ink is fast fading; the edges of the pages wearing away and with them much of the text.

If it is to be saved we must not delay having it copied.

Mrs. James H. Moore of Chicago, has also contributed to the fund for this purpose.

Rev. and Mrs. James F. McKinley arrived in April on the Pacific Coast. Both are "from Missouri"; Mr. McKinley graduated from Drury College and from Yale Divinity School, was appointed missionary to the Philippines in 1930, and has been principal of the Silliman Bible School, Dumaguete. Mrs. McKinley, as Virginia Peirson, graduated from Illinois Woman's College.

Rev. John A. Harrer, pastor of the Park Slope Church of Brooklyn, based his sermon of Sunday morning, May 3, on the April issue of the HERALD. He claims that he read it through from cover to cover and that the sermon which it inspired was good.

Andrew Paul Slabey, who succeeds the late Andrew Gavlik as pastor of the Bethany Slovak Church of Duquesne, Pennsylvania, which Mr. Gavlik organized in 1901 and served for thirty-five years, was born in Czecho-Slovakia of staunch Protestant parents. He came to this country in 1900 while still in grammar school, settling with his family in Pennsylvania. When his father built a home he made the parlor extra large so that it could be used for a preaching service. His son secured his education in a variety of schools—the German Baptist Seminary in Rochester, the preparatory department of Temple University, Crozer Seminary, and the University of Pennsylvania. While studying in the latter school he was for five years interpreter in the Municipal Court of Philadelphia, where he used five languages. From 1919 to 1921 he was pastor of the Slovak Baptist Church of Chicago, during which time he took his Bachelor's degree at the University of Chicago. In 1921 he became head

of the Czecho-Slovak Department of the International Baptist Seminary of East Orange, New Jersey. While teaching he was pastor of a church and studied at Union Seminary and Teachers College, receiving his Master's degree from Columbia in 1926. Since lack of means led to the abolition of his position at International Seminary he has been teaching Slovak language and literature in the Extension Department of Columbia University. He is the father of five children.

Rev. and Mrs. Charles H. Warren arrived in this country in April from Kyoto, Japan. Mr. Warren received his B.A., M.A., and B.D. degrees from Yale, taught in Doshisha University for a term before full appointment as a missionary, and after work in other stations—Miyazaki since 1914—has returned to the staff of Doshisha. Mrs. Warren, as Cora Keith, graduated from Mount Holyoke College and was appointed to Japan, marrying there six years later.

Rev. Ernest C. Partridge, member of the Near East Mission of the American Board 1900–1935, took up his pastorate in Gentry, Ark., on April 1.

Elizabeth Pauline MacCallum, whose book, *Rivalries in Ethiopia,* was published last year, is a daughter of the American Board missionaries, Rev. and Mrs. Frederick W. MacCallum, of Istanbul, Turkey.

Rev. Clifford Manshardt of the Nagpada Neighborhood House, Bombay, is publishing a book on the communal situation in India under the title *The Hindu Muslim Problem in India.*

Reuben H. Markham, formerly of the Bulgaria Mission, now Balkan correspondent of the *Christian Science Monitor* and several other journals, has been collecting material in Irak, Syria, and Palestine this spring for a series of fifty articles on Bible lands to be published in the *Christian Science Monitor* next fall.

Mitat Emin, a young Turk, coming to Perkins Institute of Boston from Gaziantep, Turkey, in the fall is a Braille pupil of Rev. and Mrs. Merrill N. Isely. They are most thankful to Mrs. Winifred Holt Mather of the New York Lighthouse for this opportunity and for his two years of treatment and study in Vienna. He can be of great service to his fellow countrymen similarly afflicted when his training has been completed.

He will probably travel with the Iselys, who expect to begin their furlough this year.

J. S. Johnson, pastor at Niagara, North Carolina, has a new way of giving stereopticon lectures. "During the past three months two special church programs have been put on by the young people. Each time we had a simple pageant and a set of stereopticon pictures from the Commission on Missions. Working on the theory that we learn by doing, the young people explained the pictures themselves.

"We rewrote the accompanying lecture, as much as possible in their own language, assigning the pictures to various others. We had three or four rehearsals before giving the public performance. In the last program, sixteen young people explained the pictures. By the time each one has mastered the subject matter connected with his own pictures and has heard the other young people explain theirs over and over, he could hardly escape receiving an impression through this mutual expression.

"It is true that the long-suffering audience did not get all that the young folks said, but they caught the spirit of the thing. Anyhow, was it not their children who were doing this, and weren't they proud that they could get up before a crowd and speak and didn't they feel a wee bit more interested in the church because it was 'our' program?"

The late Dr. Jay T. Stocking loved nothing better than to get home to his family after one of his exhausting speaking tours as Moderator of our General Council. Here he and Mrs. Stocking (both seated) are snapped with their daughters and sons-in-law and with their grandchildren.

"Living as an art," this beloved leader once wrote, "is best revealed in the home. It is here above all places where one should be at one's best. If he fails here, he fails at a crucial point, because he fails in spirit. The spirit of the true home is unselfish service without end."

In Memoriam

Frederick L. Drake

A triumphant life came to a victorious close with the death of Professor Drake in Kingfisher, Okla., on April 7. For twenty-five years an invalid, for half of that time paralyzed, and at the end blind as well, he kept his courage and his usefulness to the end, teaching music and training choirs when in a physical state that made such things seemingly impossible. If he was ever downhearted, few people ever discovered it. And he lived to be almost 61 years of age.

Frederick L. Drake was born in Oswego County, N. Y., May 29, 1875. He was educated in various musical conservatories. In 1901 he married his equally brave wife, Ida Augusta Keener of Newark, N. Y. For two years he taught in Southwestern Baptist University of Jackson, Tenn., coming to Kingfisher, Okla., in 1907 to have charge of the department of music in the college. He soon won a place for himself with both the students and in the community. After the close of the college, in 1922, he continued to make his living from his music. As the years passed he became something of both a saint and a hero to the entire community. He was an efficient teacher of music, but he might also have been known as Professor of Courage. He made people ashamed of their littleness and cowardice. And he almost proved that mind could triumph over matter.

J. R. S.

John Henry House

Pioneer in agricultural and industrial education on the mission field, at least as far as the American Board is concerned, and we believe as far as all American mission boards are concerned: such was Dr. John Henry House, founder of the American Farm School in Salonika, Greece, now more than thirty years old.

Yet his interests were not confined to this one phase of service. "We have been engaged," he wrote a dozen years ago, "in God's Providence in nearly every department of the missionary work: evangelistic, educational, and editorial. I came out with a burning desire to devote my whole life to evangelistic work, but I have been loyal to the voice of the Mission, and I have had the glad experience of finding that every work to which I have given my whole heart has awakened in me an unexpected interest in it, and in the end has enabled me to love it."

If ever a man's vocation seemed decided by the direct leading of God, it was Dr. House's, for nearly every step of the way has been the opposite of his choosing. When he was a sophomore in Western Reserve College his conscience was aroused. "I had had a great fear that I might have to be a minister, but to be not only a minister but also a missionary, that was to me an awful thought. I used to pray, 'O Lord, I will go if Thou sendest me, but please don't send me,' until my last year in Union Theological Seminary, when I decided that God was calling me at least to offer myself to the American Board, but I still had a secret hope that I might not be accepted. But I was promptly accepted and the die was cast. When asked where I would prefer to go I put at the head of the list Japan, and last Bulgaria, but was sent to Bulgaria. When the question was settled, my mind was at rest."

Ten years after he had retired at the end of fifty-three years of active missionary service, Dr. House, ninety years of age, bearing the Grecian Gold Cross of the Chevalier of the Order of the Savior bestowed upon him by the Greek Government, and the degrees of Doctor of Divinity and Doctor of Laws, given him by his own university, was still living close to the School and was able to take part in many phases of its life. In place of the fifty acres and the eight orphan boys with which he and Rev. Edward H. Haskell started the project, there is now a self-dependent village community with its own water supply, sewerage, electricity, thirty buildings, and three hundred acres of cultivated farmland in a once barren district, with orchards, vineyards, mulberry groves, and grain fields. And his son, Charles L. House, is the present director.

Dr. House had felt that it was important in an agricultural country to train boys to be leaders in their communities, and to get rid of the traditional Eastern contempt for manual labor. Religion has been made a vital part of the school life, and the students are inspired with the Christian ideals of service.

John House was born May 29, 1845, in Painesville, Ohio; graduated from Western Reserve University (where he was elected to Phi Beta Kappa) in 1868; married Susan Adeline Beers of New York in 1872; and that same year went to the Balkans as missionary of the American Board. He was head, 1874-1891, of the school in Samokov, Bulgaria, which is now the American College of Sofia, introduced there a department of industrial education, and translated a psychology book into Bulgarian. For a year he was editor of the *Zornitza*. As a preacher he spent much of his time visiting the villages, traveling alone through bandit-infested regions. In 1895 he was transferred to Salonica and there he started the school which was incorporated in 1904 as the Thessalonica Agricultural and Industrial Institute.

On his ninetieth birthday he received nine bound volumes of ninety greeting cards each from friends all over the world, and $5,000 for the school made up from gifts in multiples of ninety. His wife survives him; and seven children: Charles and Ruth, connected with the school; John Henry House, Jr., architect, of New York; Grace Bigelow House of South Carolina; Florence House of Teachers College, Columbia University; Mrs. Benjamin Bliss of New York; Mrs. Edward Williams of Vermont.

Mary Andrews

The pioneer missionary of the Woman's Board of Missions — for though Mrs. Mary K. Edwards was also sent to the mission field in 1868, she left this country six months later than did Miss Andrews.

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The Missionary Herald EDUCATIONAL INDEX

The HERALD takes pride in recommending the Schools and Colleges whose advertisements appear on these pages.

At the early age of sixteen she consecrated herself to the work of foreign missions in her home in Ohio and twelve years later sailed for China with Mary H. Porter, the pioneer missionary of the Woman's Board of Missions of the Interior.

Not very long after occurred the Tientsin Massacre, an angry mob knocked at the gate of the Mission compound in Tunghsien, and the doors of influence that had been slowly opening closed. Not able to gain an entrance into the homes, Miss Andrews began Bible classes in the boys' school, but upon her return from furlough she started the first girls' school in Tunghsien. Today there stands in that suburb the Andrews Memorial Building as a tribute to her work.

After twenty-three years of labor there the Boxer uprising forced her to

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flee in the night to Peking. Here she taught in Bridgman Academy; here she started a crusade against foot-binding, and a talk given by her to the men students resulted in their forming an Anti-Footbinding Society.

Six years had been spent before this at home helping in the care of her aged mother. After her return in 1892 she was voted a member of the faculty of the Theological Seminary because she had proved herself so expert a Bible teacher. It was removed to Peking to become a union institution, and again she was invited to teach in it. She taught in other Bible schools, too, and in innumerable country and station classes.

Retiring at the age of eighty-two, she moved to Paotingfu "to be with us here where she is the joy and inspiration of all of us." And it was here that in her ninety-sixth year—the oldest missionary of the American Board—she died on April 19.

The Chronicle

FURLOUGH AUTHORIZED

April 14. Mr. and Mrs. Sidney F. Dart of the West Central Africa Mission beginning at the close of school year 1935–36.

* * *

SAILED FOR THE FIELD

April 18. From Boston, Miss Charlotte B. DeForest, returning to the Japan Mission.

May 3. From Boston, Miss Oline E. Nicholson, returning to the Marathi Mission.

* * *

ARRIVALS ON THE FIELD

February 17. In Mt. Silinda, Dr. and Mrs. William T. Lawrence, returning to the East Africa Mission.

February 18. In Mt. Silinda, Miss Edith J. Fuller, returning to the East Africa Mission.

March 18. In Paotingfu, China, Mrs. Alice Browne Frame, returning to the North China Mission.

April 5. In Kyoto, Miss Frances B. Clapp, returning to the Japan Mission.

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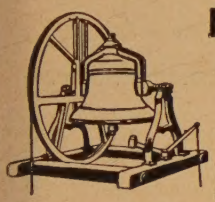
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ARRIVALS FROM THE FIELD

April 12. At Los Angeles, Rev. and Mrs. Charles M. Warren of Kyoto, Japan.

April 28. At San Francisco, Rev. and Mrs. James F. McKinley of Dumaguete, Philippine Islands.

May 4. At New York, Dr. and Mrs. Willis H. Willis of Mt. Silinda, South Rhodesia, East Africa.

May 5. At New York, Rev. and Mrs. Raymond A. Dudley of Tirumangalam, South India.

* * *

BIRTHS

April 7. At Taiku, North China, a son, Lyman Herrick, to Dr. and Mrs. Leonard F. Wilbur of the North China Mission.

April 12. At Fenchow (?) a son, David Emerson, to Mr. and Mrs. Myron S. Burton of the North China Mission.

April 13. At San Antonio, Texas, a daughter, Mary Campbell, to Rev. and Mrs. Arthur G. Swartz.

* * *

MARRIAGE

April 16. At Brasstown, N. C., Miss Marguerite Butler, associate director of the John C. Campbell Folk School, and George Bidstrup, Danish agricultural expert on the staff of the School. Mr. and Mrs. Bidstrup will spend the late spring and summer in Denmark.

* * *

DEATH

April 7. At Kingfisher, Okla., Frederick L. Drake, Dean of Music in Kingfisher College from 1907 until its closing in 1922.

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MISSIONARY CONFERENCE . . . . . July 6-14
RELIGIOUS EDUCATION CONFERENCE . . July 14-25
CHRISTIAN ENDEAVOR CONFERENCE . . July 27-Aug. 3
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By Fred Field Goodsell

I am not sure
How far I'd go
To hear a man
That goes so slow!

I wonder why
We cruise around
And seldom find
The way that's sound.

We crowd the docket;
We push the pace;
We hold debate;
The facts we face.

The time we waste
We'll charge to loss.
The major boards
Will come across!

Inshallah!

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The Pilgrim Memorial Fund is a permanent foundation, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1935, $5,004,665.

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